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THE TRVEBOVNDS OF CHRISTIAN FREEDOME.

Or a Treatise wherein
THE RIGHTS OF THE Law are vindicated,
THE LIBERTIES OF Grace maintained;

And the severall late Opinions against the Law are examined and confuted.

By *Sam. Bolton* D.D. late Master of *Christs* Colledge in *Cambridge*.

Whereunto is annexed a Discourse of the Learned *John Camerons*, touching the three-fold Covenant of God with Man, faithfully Translated,

Planè dicimus decessisse legem quoad onera, non quoad justitiam. Aug.

1 Pet. 2. 16.
As free, and not using your libertie for a cloak of maliciousnesse, but as the servants of God.

LONDON,
Printed, for *P. S.* and are to be sold by *Austin Rice* at the three Hearts at the West end of *Pauls*. 1656.

TO
THE RIGHT
HONOURABLE
EDVVARD Earle of
Manchester.

Right Honourable,

TImes of *trouble* have ever been *times* of triall, they are *sifting* times; wherein God *sifts* us, as he tells us, *Amos* 9. 9. and men *sift* us; But with a great *deale* of difference, God to *preserve* the flowre; Men to *discover* the branne; the *object* of Gods *triall* is our graces, of *mans*, our corruptions; that which God *aymes* at is to *evidence* our good, that which men, to *discover* our evill; your Honour hath *passed* Gods triall, who *tries* the heart, and the *good* he hath *discovered*, hath *rendered* you truly honourable: And you have *suffered*

TO
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HONOURABLE
EDVVARD Earle of
Manchester.

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TImes of *trouble* have ever been *times* of triall, they are *sifting* times; wherein God *sifts* us, as he tells us, *Amos* 9. 9. and men *sift* us; But with a great *deale* of difference, God to *preserve* the flowre; Men to *discover* the branne; the *object* of Gods *triall* is our graces, of *mans*, our corruptions; that which God *aymes* at is to *evidence* our good, that which men, to *discover* our evill; your Honour hath *passed* Gods triall, who *tries* the heart, and the *good* he hath *discovered*, hath *rendered* you truly honourable: And you have *sufferid*

mans, I ſay *ſuffered*, and to ſay no more, have *endured* the temptation. And indeed your Honour hath been a *rock* in greater ſtormes, and *acquitted* your ſelfe in greater *trials* then theſe are; what are the *trials* of theſe times to the *ſiftings* of former yeares? Then the *trials* were more cloſe, *Religion* being more *abſtracted* from other conſiderations; now more *groſſe*, being *complicated* with other reſpects; then few would *appeare* for Religion, though now many ſtand up to *aſſert* it; then it was under *contempt*, now it *honours* them, who *honour* it. Wee reade while *judgements* accompanied the *Arke* of God, while they who had it were *ſmitten* with Emrods, Every one *thought* it a burthen, and were *deſirous* to *turne* it off; they ſent it from *Gath*, to *Ekron*, from *Ekron* to *Askalon*, and he was the *happy* man that could rid his hands of it; But afterwards when it came into the *houſe* of *Obed-Edom*, and they ſaw that God bleſſed him and his whole houſe for the *Arks* ſake, then every one could looke upon it as *worthy* entertainment, While *Religion* and the truths of God are *dangerous* and undoing to them who

To the Chriſtian Reader.

THou art not I conceive ſuch a ſtranger to theſe times but thou knoweſt, that as God hath communicated many truths; ſo hath Satan ſought to vent many errours; Hereby labouring to prejudice and weaken the reception of the one, if he could not prevaile to the entertainment of the other. Indeed, it is his beſt ſeaſon for merchandizing, at ſuch a time he finds moſt Chapmen, and in the heat of the Market while men are buying truths, he may hope to put off ſome of his own wares; which that he may make more vendible, he will ſeeke to paſſe them under as honourable notions, and not ſtick to language them into your hearts under as ſpirituall conceptions, as truth it ſelfe. He hath a long time walked as a prince of darkneſſe; and becauſe he can deceive no longer in that ſhape, he now transformes himſelfe into an Angel of light. He went a long time bare-faced, and was ſucceſſefull; when he was diſcovered he put on a

 mask,

mask, *under which he hath* walked *many generations. And that being* taken off *also, he now* dissembles *the very* visage *of truth: Of all errours, none are more* seductive *then such which are* handed *to men under the* notions *of Free Grace, and none more* destructive, *they are* poyson *in the heart,* poyson *in the fountaine, I need not tell thee how many of this* kinde *have been* vented, *and entertained. For the* reducing *of those who are* carryed *away, the* establishing *of those who* stagger, *and the* building *up of those who are in some measure* setled *in the truth; this following* Treatise *being first preached (through the long and earnest* importunitie *of many friends) is now Printed.*

Dr. Crisp in his Christ alone exalted: with others.

The subject *whereon this Discourse is* founded, *is the same which is made the* foundation *of theirs, which I* chose *the rather, that it might be* evidenced *to all, whose* super-structure *did most* resemble *the foundation; the* Discourse *it selfe is* partly *Doctrinall, wherein the* received *truth is laid downe and confirmed;* partly *Controversall, wherein the contrary* Opinions *are examined, and confuted.*

First I say examined, *and we have given them a* fair *triall, being willing to heare the*

the utmost *they could say; This* examination *lyes in sixe Queries,* viz.

1 *Query.* Whether this be any part of our freedome by Christ to be freed from the Law.

2 *Query.* Whether this be any part of our freedome by Christ, to be free from all punishments or chastisements for sinne.

3 *Query.* Whether this may consist with our Christian freedome, to be tyed to doe dutie, because God hath commanded.

4 *Query.* Whether the freemen of Christ, may not sinne themselves into bondage again.

5 *Query.* Whether this may consist with our Christian freedome, to do duties with a respect to the recompence of reward.

6 *Query.* Whether this be part of our freedome by Christ, to be freed from obedience unto men.

These are the maine *inquiries, in which thou maist also read the* contrary *Doctrines which are now held forth by many as* plainly *confuted, as* friendly *debated; In which Work my* maine *end hath been to* convince *the judgement, not to* irritate *the affections, lest*

To the Christian Reader.

least while I sought to be helpfull *to grace, I might be* serviceable to *sinne, and whilst I indeavoured to* cherish *mens holiness, I should but* draw *out mens corruptions, and so* run *in vaine, And therefore I have* desired *to deale with* things, *more then* persons; *and rather to discover* errours *by* Arguments, *then by* names. *And it is my* earnest *desire that what is here made* obvious *to thine eye, the* God *of truth would make* evident *to thy heart; and give unto* thee *and* me *sound* judgement, *that we may be able to* discerne *of things that differ,* guide *us in the wayes of* faith *and* obedience, inable *us to* serve *him while we live,* smile *upon us* when *we dye, and after* death *take us to himselfe; which is* the all *I can* desire *for my selfe, and* the least *I will* desire *for thee, who am*

April 23. 1645.

Thine in the service of Christ to advance faith and obedience,

SAMVEL BOLTON.

A Table of the main things contained in this following TREATISE.

THe coherence of the text, and the doctrines contained in it. 1, 2, 3, 4

The maine doctrine propounded, viz. *That there is a true and reall freedome which Christ hath purchased, and into which he hath instated all those who are true beleevers.* 5

In the prosecution of which, 3 *things are insisted on.* 1 *The qualitie.* 2 *The nature.* 3 *The parts of Christian freedome.* 6

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THE TRVE BOVNDS OF Chriſtian Freedome;

or,

A Diſcourſe ſhewing the extents and reſtraints of Chriſtian Liberty, &c.

Wherein the truth is ſetled, many errors confuted, objections anſwered:

And the whole applyed, upon this place of Scripture.

Joh. 8. verſ. 36.

If the Sonne therefore ſhall make you free, ye ſhall be free indeed.

IT is ſet down as a part of the ſufferings of Chriſt, *Hebr.* 12. 3. that he endured the contradiction of ſinners. And among all the Chapters in the Goſpell, there is none that ſets down ſo great a part of the ſufferings of Chriſt in this

kinde, as this 8 of *John*, from the 12 *verſ.* to the 59. which is the end of the Chapter, almoſt every Verſe ſhewes you how the Jews ſet the pride of their obſtinate and rebellious wills, againſt his Divine and infinite wiſdome. There was nothing that Chriſt could ſpeake but their rebellious hearts did cavill at it, and thwart and contradict him in it. Yet there were ſome among them, that the word had better effects upon, you ſee in the 30 ver. that though there were many contradictors, yet ſome were wrought upon, ſome beleeved: To thoſe in particular, Chriſt directs himſelfe, by way of Caution and encouragement, and tells them, if they did continue in his Word, they ſhould know the truth; yea, and the truth ſhould make them free.

Whereupon the Jewes anſwered (not thoſe that beleeved, as appeares by the 37. *ver.* for the ſame perſons that thus anſwered, ſought to kill him) *We are Abrahams ſeed, and were never in bondage to any man, how ſayeſt thou, wee ſhall be made free?* Chriſt might have returned this impudent *Cavill* on them, by giving them to review their former ſtate under the Egyptians, Babylonians, and preſent condition under the Romanes, but paſſing by their corporall bondage;

Beza in locum, 32 ver.

Rom. 18.

bondage; he proves them to be in Spirituall, and ſoule bondage to ſinne, 34 verſ. *He that committeth ſinne, is the ſervant of ſinne*, but you commit ſinne. And having ſhewed them their *preſent* ſinfull *condition*, hee comes to tell them what ſhall be their *future doome*, they muſt be caſt out of the houſe, though they were now in the Church of God, yet they ſhould not continue in it, they muſt be caſt out, as the Apoſtle ſaith, *Gal.* 4. 30. *Caſt out the bond-woman and her ſonne.* And this he proves by ſetting down the condition of a ſervant and a ſonne, *the ſervant abideth not in the houſe for ever, but the ſonne abideth for ever.* 35. *verſe.* And yet he leaves them not here under their ſad doome, but propounds them a way to prevent it, and that is by endeavouring *to get free*, and then ſets down the *meanes* how this freedome may be obtained, and that is by the *Sonne.* * Though the worke be difficult, yet he that abides in the houſe for ever, he that is the Sonne can effect it: for *if the Sonne ſhall make you free, you ſhall be free indeed.*

Lege Cameron. Myrothe. in locum.

* *Conditionem filii ſubjungit, ut credant fieri poſſe ut per eum liberentur. R. loc. 530.*

And thus have I caryed you down to my Text; and ſhewed the reſpects that theſe words have to, and the dependance they have upon the former words,

We ſhall now come to look upon it a
intire, of it ſelfe. *If the Sonne ſhall mak*
you free——

In which you may obſerve an *Antecedent*, and a *Conſequent*; or, firſt, a *Suppoſition*, *if the ſonne ſhall make you free*: ſecondly, a Conceſſion, *then ſhall you be fre indeed*. But give me leave to branch i forth in theſe foure particulars.

Firſt, Here we have a *Benefit expreſſed* Freedome. *If the Sonne make you free.*

Secondly, We have the *Qualities of th freedome*, It is a true and reall freedome *free indeed.*

Thirdly, We have the *Subject* of it, whic ſure are Beleevers. *If the Sonne ſhall mak you free.*

Fourthly, We have the *Authour* of i Chriſt. If the *ſonne* ſhall make you fre That which is expreſſed, and that which i imployed, would afford four Concluſion

4 Concluſions from the text

1 That every man by *nature*, and in th ſtate of *Nature* is in *Bondage.*

2 That there are *ſome*, who are *ſet fr* from this Bondage.

3 That thoſe *that are ſet Free*, are ſ Free by *Chriſt*

4 That ſuch as *Chriſt* hath ſet free, the are free *indeed*——

I ſha

I ſhall not ſpeake diſtinctly to all theſe which I have propounded; It will not ſute ſo well with my deſigne in this work. The firſt Doctrine might challenge ſomething by way of Introduction to what ſhall follow: and it might be ſerviceable to ſet off, and command this high priviledge of Spirituall freedome. Contraries, they do enlighten one another. Something of Heaven might be known from hell, and ſomething of the excellency of our Spirituall freedome, from the conſideration of our naturall bondage: A bondage, 1 to ſinne, 2 to Satan; 3 to the Law. All which is firſt a ſoul-bondage; and that Univerſall bondage: ſecondly, a Cruell bondage: thirdly, a Willing bondage: fourthly, a bondage out of which we are not able to redeeme our ſelves by price, or deliver our ſelves by power.

Contraria contrariis illuceſcunt.

But this firſt Doctrine we ſhall let goe for preſent, and what I might here ſpeake of it, I ſhall reſerve to ſome Application. The other foure I will ſum up into this one.

Doct. That there is a true and reall Freedome which Chriſt hath purchaſed, and into which he hath inſtated *all thoſe who are true believers.* Doctrin.

And in this you have the whole Text.

The *Benefit* freedome: The *Qualitie* of it: true and reall: The *Subjects* of it, true Beleevers; and the *Authour* o it, Christ. *If the Sonne shall make you free, then*—All which makes this one Conclusion, *That there is a true and reall freedome.*

Now in the prosecution of this, we shall endeavour to do these *three* things. And so come to the Answer of those Queries which induced me to enter upon this Discourse

1 We will shew you the *Quality* of this freedome here spoken of.

2 We will shew you the *Nature* of it.

3 We shall discover the *parts* of it.

And this briefly, that so we may come to that which I have chiefly intended.

1 For the *nature* of it, what freedome that is for *kinde*, of which Christ doth here speake, and into which Christ doth *instate* Beleevers. For the clearing of which, it is needfull to tell you that there are *foure* kinds of freedome.

1 A *Naturall* freedome. 2 *Politicall.* 3 *Sensuall* 4 *Spirituall.*

First, A *Naturall* freedome, such a freedome as is in every thing by nature, every thing in nature injoyes a natural freedome: but of this it is not spoken.

Secondly,

Secondly, there is a *Politicall* freedome, which is freedome of such a Nation, such a State, such a Common-wealth, and Corporation; and of this the Jewes thought Christ spake; they were *Abrahams* seed, and therefore free, but of this Christ did not speake.

Thirdly, There is a *corrupt and sinfull* freedome, which we expresse under the word *Libertinisme*: and the Apostle sets downe in the 5 *Gal.* 13. *Brethren, yee are called unto libertie; but use not libertie as an occasion to the flesh*; that is, as an occasion to sinne; this is fearfull, to turne the *grace* of God into *wantonnesse*, of whom the Apostle speaketh in the fourth of *Jude*, *There are certaine men crept in unawares, who were of old ordained to the condemnation, ungodly men, turning the grace of God into lasciviousnesse.*

Who perhaps did reason with them, *Rom.6* That they might *abound* in sinne because God hath *abounded* in grace; which was fearfull, no reasoning of a child of God. And of the same men the Apostle speaks in 1 *Pet* 2.16. *As free, and not using your libertie as a cloake of maliciousnesse*; that is, a pretence, or a colour to sin. *But as the servants of God, &c.* It is evill to

ſinne, to *doe any act* of maliciouſneſſe, but much more to *cloake* it, cover it; and much more againe to *make* Chriſtian *libertie* the *cloake* of ſinne, that is moſt damnable; to make Religion, to make the truth of God, to make Chriſtian liberty ſo dearely purchaſed, a cloake or pretence to ſinne; or to take occaſion to ſinne by it, is a fearfull ſinne.

But of this Chriſt doth not here ſpeake, this is our *bondage*, and not our *freedome*, as I ſhall ſhew you.

Fourthly, There is a *ſpirituall* and heavenly freedome; a freedome *purchaſed* by Chriſt, *revealed* in the Goſpel, *conveyed* to the Saints, as the great *dowry* of Chriſt to his Church and *Spouſe*.

There are two great things Chriſt hath intruſted into the hands of his Church: Firſt, *Chriſtian faith*. Secondly, *Chriſtian liberty*: and as we are to contend earneſtly for the maintenance of the faith, as the Apoſtle ſaith, *Jude* 3. So alſo for the maintenance of Chriſtian *libertie*, againſt all oppugners and underminers of it, *Gal.* 5. 1. *Stand faſt in the liberty wherewith Chriſt made you free*. And much like to this is that of the Apoſtle, *You are bought with a price, be no*

Jude 3

Gal. 5. 1

no more the ſervant of men, 1 *Cor.* 7. 23. But of this more hereafter.

1 Cor. 7. 23

In the generall then I ſay, the freedome into which Chriſt hath inſtated beleevers, is a *ſpirituall*, a *divine* freedome; a freedome in oppoſition to our *former* bondage. Which clearely underſtood, would diſcover what our freedome is. We come to the ſecond.

Secondly, What is the quality of this freedome?

There is one *qualitie* in the Text: I ſhall but adde two more to it.

Firſt, It is a *reall* freedome, not an imaginary, not a fancied freedome; there are too many who are imaginary free, and really in bondage: but this is no imaginary freedome; it is a freedome *indeed*. a true and reall freedome, whom the Son makes free are *free indeed*.

Secondly, It is an *univerſall* freedome; a freedome which leaves us in no part of bondage: that looke what ever was any part of our bondage before; in our liberty now, we are freed from it, But we muſt take heed of taking any part of our *libertie* for our *bondage*: or of our *bondage* for our *libertie*; too many do: as I ſhall ſhew hereafter.

We

We were then in bondage to Satan, to ſinne, to the law, to wrath, to death, to hell, &c. And by this priviledge are freed from all, &c. It is an univerſall freedome Univerſall in reſpect of perſons; all beleevers; and univerſall in reſpect of parts. We are free from all that was, or is any way part of our bondage: We are free from Satan, from ſin, from the law: as I ſhall ſhew anon, &c.

Thirdly, It is a *conſtant* freedome: you are inſtated into a condition of freedome: a *ſtate* of freedome, as you were before in a *ſtate* of bondage.

If ever the Lords *Jubile* was proclaimed and pronounced in the ſoule, you ſhall never heare of a *returne to bondage* more; you ſhall never more returne into bondage to Satan; never come under the bondage to the Law more, &c.

And this Chriſt implies in the 8 of *John* 35. *The ſervant abideth not in the houſe for ever, but the ſonne abideth for ever.* The Apoſtle expreſſeth the ſame under an alluſion, *Gal.* 5. 22. where he diſtinguiſheth between thoſe who are under the law, and under the Goſpel; the children of the *bond-woman*, and thoſe of the *free*; the heires of the *promiſe*, and the ſervants of the *law*; the

one muſt be *caſt out*, ſaith *Paul*, and ſo Chriſt here: *The ſervant abides not in the houſe for ever*; they ſhall not inherit, *but the Son abideth in the houſe for ever*; they ſhall inherit; they ſhall injoy a perpetuall freedome, never again to return to bondage,

3 We come now to the third thing propounded, the parts of this freedome.

Before I come to tell you what are the parts of our Chriſtian freedome, I muſt neceſſarily tell you that freedome in generall is divided into theſe two branches.

Firſt, *inchoate* freedome. Secondly, *conſummate* freedome, or the freedome wee enjoy in the *way*, and the freedome of our Fathers *houſe*: the one in *Grace*, the other in *Glory*.

We ſhall ſpeake chiefly to the firſt: the freedome of *Saints* here in *Grace*, which is our *inchoate* freedome: and we will briefly lay down the parts of it, which are two.

1 Privative.
2 Poſitive.

We will begin with the firſt,

1 They are free from Satan: I ſay, beleevers are freed from Satan. Chriſt hath wreſt us, and delivered us out of Satans hands. We were priſoners to Satan, even in his chains, but *Chriſt* hath delivered us. This is ſet down by way of parable in *Luke* 11. 21, 22.

21. 22. *When the ſtrong man keeps the hou all is in peace. But when a ſtronger ſh come, he ſhall ſpoyle him of his armour whe in he truſted*, &c. But plainly in *Heb.* 2. 15. *Chriſt came into the world, that throu death, he might deſtroy him that had the pow of death, the devil.*

Non pretio dato, ſed manu potenti.

Chriſt freed us from the wrath of God purchaſe, but from the devil by ſtrong han Indeed he bought us out of the hand his Fathers juſtice by price; but hee d livers us from Satan, as hee delivered t children of *Iſrael* out of *Egypt*, not price, but by power; not by purchaſe, b by ſtrong hand. And this is the firſt.

Reatus. Regnum. Macula.

Secondly, we are freed from ſinne: the are ſaid to be three things in ſinne. 1 T guilt of ſin. 2 The dominion of ſin. 3 T defilement of ſinne. I ſhall onely ſpeak unto two of them, *viz.*

Firſt, Chriſt hath freed us from the *gui* of ſin: yea of all ſins which appears in thi

1 That none of our ſinnes ſhall con demne us.

2 That none of our ſins ſhall bring an fruits of wrath upon us.

1 That none of our ſins ſhall be able t condemne us; Chriſt interpoſeth himſelf between us and wrath, that none ſhall b able to condemne us, *Rom.* 8, 1. *There is n* con-

condemnation to ſuch as are in Chriſt, Chriſt himſelfe ſhall aſſoone be called to account for thy ſin as thou; if thou haſt an intereſt in him, ſinne ſhall never condemne thee, Chriſt hath ſatisfied for ſin.

Deo et legi ſatisfeciſti in Chriſto, qui in Chriſto es. Piſcat.

It were no juſtice for God to *require* the payment of Chriſt; nay to receive the full ſatisfaction of Chriſt and to *require* any thing of thee. This God did, *He laid on him the iniquity of us all*, Iſa. 53. and this hath *Chriſt* done; he paid God till he ſaid, he had enough; he was fully ſatisfied, fully contented: *This is my well-beloved Sonne, in whom I am well pleaſed*; in whom I am fully ſatisfied and appeaſed. So the Apoſtle, 2 *Cor.* 5. 1. *God was in Chriſt reconciling the world unto himſelfe*, &c. Hee was paying himſelfe out of the blood, ſcourges, and ſufferings of Chriſt, and in that Chriſt made a full payment. Hence Chriſt ſaith, *Joh* 16. 10. *I ſend my Spirit, and he ſhall convince the world, as of ſin, ſo of righteouſneſſe, becauſe I goe to the Father, and ye ſhall ſee me no more*; that is, you ſhall ſee me no more in this kinde; you ſhall never ſee me againe as a *ſufferer*, as a *ſatisfier* of Gods Juſtice for ſinne more; I have done this. Indeed we ſhould have ſeen *Chriſt* againe if he had not ſatisfied Juſtice; if but the guilt of one of thoſe ſins he bare had *lyen* on him unſatisfied

Mat. 12. 18. ἐν ᾧ εὐδόκησα *in quo complacui, in quo placatus ſum.* *Lege Bez. in Mat. 3. 17.*

tisfied for, it would have held him und
chains of death, the *power* of the grave, f
ever; he could never have *risen*, much le
have *ascended* and gone to the Father,
hee had not answered Justice to the fu
And therefore the Apostle makes a ch
lenge, he sets the death of Christ agai
what ever Sinne, Satan, Justice, or La
can say, *Rom.* 8. 33, 34. *Who shall lay a*
thing to the charge of Gods elect? It is G
that justifieth: Who is he that condemneth
It is Christ that dyed, yea rather that is ris
againe, who is even at the right hand of Go
who also maketh intercession for us. He says no
Who shall accuse, but, who shal condemn
Indeed we may have *accusers* enough, Sa
Satan, Conscience, &c. but none can co
demne; the issues of life and death are no
in their hand. And as none of our sinne
shall *condemne* us, so none of our sinnes sha
put us into a *state* of condemnation more
none of our sinnes shall ever put us unde
the curse, under wrath againe: and that i
the second.

2 None of our sins shall bring any fruit
of wrath on us. We are freed from all mi
series, calamities, afflictions, punishments
which yet are the fruits of sin, as they ma
be conceived to be fruits of *wrath*, or hav
wrath in them.

If you take away the body, the shadow
must needs be removed; sinne is the body,
punishment the shadow that doth attend
it and follow it: take away sinne, and then
he punishments are also taken away, all
Gods dispensations are in mercy.

1 For eternall punishments; all doe a-
gree, those can never lay hold of any of
hose whom Christ hath freed from sinne,
hose whom he hath justified.

2 For other punishments that have part
f eternall punishments in them, any thing
f the nature of wrath, from those we are
reed.

3 And from all that beare relation, sub-
rdination, to any eternall punishment:
hese certainly beleevers are for ever freed
rom.

I grant that God doth afflict those whose
in he yet pardons, but there is a great deale
of difference, both in the *hand* whence they
come, the *person* that beare them, the
grounds of inflicting; the ends that God
aymes at in the afflicting them on us: as I
hall shew afterward.

God doth not afflict his people for sin.

First, as *afflictions* are part of the *curse*
for sinne; so he cannot doe: So we all a-
gree.

Secondly,

Afflictiones piorum non sunt satisfactoriæ, sed castigatoriæ.

Secondly: as they are *payments* for s satisfaction for sinne, as if Gods *just* were not full enough satisfied for sinne Christ, but he had left something, for us beare in way of satisfaction; so the Papi say, (and therefore they penance and p nish themselves) but so do not we.

Thirdly, God doth not afflict his peo for sinne, as afflictions are the meer fruits sinne; for as they are the meere fruits sinne, so they are part of the curse. Afflic ons upon wicked men are meerely pen part of the curse: there is nothing medi nall in them, they are the effects of mee vindictive justice, and not of fatherly me cy, &c. but afflictions on the godly, th are medicinall to cure us of sinne.

And this is the First. Christ hath fre us from the guilt of sinne, by which we u understand nothing else but that wrath that punishment which is due to sin. Te porall, Spirituall, Eternall. And

1 From Eternall punishments. wee agree God hath freed us.

2 From Spirituall, as they have relati to eternall? so we must needs conclude.

3 From Temporall, so far as they ha relation to either spirituall or eternall p nishments; or, as they have any thing wrath in them. Go

God hath thoughts of love in all he doth to his people: the *grounds* of his dealings tous in love, though the *occasion* may be sin, the manner of his dealings are love, and the *end* of his dealings are love. 1 Our *good* here, to make us partakers of his holinesse; as the Apostle saith. 2 Our *glory* hereafter, to make us partakers of his glory.

But now it is not so in Gods punishments of wicked men. Neither is the *ground* love, nor the manner love, nor the *end* love, all his *dealings* with them in this kind, they are *parts* of the curse, and *parts* of their demerits for sinne. And that is the first particular branch, he hath freed us from the guilt of sinne.

Secondly, Christ hath freed us from the Dominion of sinne, *Rom.* 6. 14. *Sinne shall not have dominion over you.* Why? *for saith he, You are not under the law, but under Grace.* Indeed while we were under the law sin had full dominion; it had not only *possession* in us, but Dominion over us. And that dominion a *voluntary*, a *willing*, a *free subjection* and resignation of our selves, to the motions and services of sin. Then we went downe *streame*, winde, and tyde; there was both *power* of lust, and lustfull

inclinations to carry us: this was the *tyde* the other was the Wind.

But now being under *grace*; a covenan of grace, *intereſſed* in Chriſt, and ſet fre by him; we are freed from the dominio and power of ſinne.

Though ſtill we have the *preſence*; nay the ſtirrings and workings of corruption which makes us to have many a ſad hea and wet eye. Yet Chriſt hath thus farr freed us from ſinne, it ſhall not hav dominion; there may be the turbulencie but not *prevalency* of Sinne: there may b the ſtirrings of corruption; as it was ſai of *Carthage*, that *Rome* was more trouble with it when halfe deſtroyed, then whe whole. So a godly man may be more trou bled with ſin when it is conquered, the when it *reigned*. You ſhall ſtill heare of i workings, but they are checked workings rather workings for life, then from life: the are not ſuch uncontrolled workings as for merly. Sin is under command; indeed i may get advantage and have a tyranny i the ſoule, but never ſoveraignty more: ſay, it may get into the throne and play th tyrant in this or that particular act of ſin but it ſhall never be as a king more. It ſha neve

Plus Romæ negotii cum ſemitura Carthagine quàm cum integra.

Operat peccatum ſed fractæ operationes. Non dicet paulus ne tyranidem exerceat ſed ne regnet. Theod.

never reigne more, you ſhall never yeeld a voluntary willing obedience to ſin. Sinne is conquered, though it ſtill have a being in you. Saint *Auguſtine* ſets down man under foure conditions; that is, before the law we did neither *fight* nor *ſtrive* againſt ſinne; under the law we *fight*, but are overcome: under grace we fight and *conquer*; but in heaven there is all *conqueſt*, and no *combats* more to all eternity. It is our happineſſe here in grace, that there is a *conqueſt*, though daily *combat*: we fight, but we get the victory, ſinne ſhall never have more dominion over us; thoſe ſinnes that were *kings* are now *captives* in us; they that were in the *throne*, are now in chaines. And what a mercy is this, where others are under the *authoritative commands* of every paſſion, of every luſt; every ſin hath command over them, no temptation comes but it conquers. A ſinfull heart ſtands ready to entertaine every ſinne if it comes on with power. It is taken captive *at pleaſure, and with pleaſure*.

Homo conſideratur ante legem, ſub lege, ſub gratia, in pace. Ante legem non pugnamus, ſub lege, pugnamus ſed vincimur, ſub gratia pugnamus et vincimus in pace ne pugnamus quidem. Aug. in Rom. *ubi non eſt bellum, ubi pax perverſe.*

But thou art free from it, ſin is broken in the tempting: there is no *allowing* of ſin in the underſtanding, the ſoul is not willing to allow of ſinne *as ſinne* under any notion

no closing with it in the will, *no embracing* of it in the affections; the workings of sin are broken and wounded, &c. You will never be *willing captives* to sinne againe: you may be *captives*, never *subjects*; sin may *tyranize*, never reigne. The *reigne* of sinne doth denominate a soule under the power of sinne, and under a state of sinne. But sinne rather *dies* then *lives* in you. As you know a man that lives *sickly*; a man that is consuming *daily* he is said rather to *die* then *live*; to live implies a getting strength, and so sinne doth not: It is in a Consumption dying daily.

It is dead *judicially*, *Christ* hath sentenced it. Christ hath *condemned* sin in the flesh *Rom.* 8.3. it had its dead blow in the death of Christ. And it is dying *actually*: as the House of *Saul*. It is in its decreasing every day. But only God hath chosen to put sin to a lingring *death*, a death upon the Crosse for the greater punishment of sinne, that it might *sensim mori*, and for the further *humiliation* of Saints, that they might be put upon *exercise* of prayer, and cast upon the *hold* of their *faith*; and *exercise* their faith for the *daily* breaking of the power of sin and corruption in them. And so much shall serve

serve for the second. Christ hath freed us from sinne.——

Thirdly, Christ hath *freed us from the Law*; that is another part of our freedome by Christ. We are freed from the law, *Rom.* 7.3,6. *We are delivered from the Law, that being dead to it, we should serve in newnesse of spirit, and not in the oldnesse of the letter.* Gal. 2.19. *I through the law am dead to the law, that I might live unto God.* Gal. 5.18. *If ye be led by the Spirit, ye are not under the law*, Rom 6.14. *Ye are not under the law, but under Grace.*

And this is another part of our freedome by Christ; we are freed from the law: But what this is we shall shew at large.

1 Wee are freed from the *Ceremoniall law*, which was *a yoke which neither we, nor our fathers were able to beare*, *Acts* 15.20. But this is not all, here is but a *small* part of our freedome.

2 We are freed from the *Morall law*. First, as a *Covenant* say our Divines. It would save a great deale of trouble to say we are freed from the law, as a condition upon the obedience whereof we expected life. But take it in those words, we are freed from the law as a covenant; the enquiry will be then, what Covenant it is?

1 Some would have it a Covenant of *workes*, and yet will not have it *oppoſite* to the Covenant of *grace*.

2 Some would have it a Covenant of *Grace*, but more legally diſpenſed.

3 Some again would have it a *mixt* Covenant, mixt of the Covenant of Nature and of Grace.

4 Some again would have it a *ſubſervient Covenant*; a Covenant given to them by way of ſubſerviencie to the Goſpel and Grace.

5 And others would have it no *Covenant* but rather the *repetition* of the Covenant of works made with man in innocency. And that God in giving of the law, did but *repeat* the covenant under which we did, and do ſtand till we come over unto Chriſt.

And this God did with *mereifull* purpoſes, to *drive* us out of our ſelves, and to *bring* us over unto *Chriſt*: as the Apoſtle ſeems to ſpeak when he demands this queſtion, *Gal.* 3. 19. *But if the inheritance be not by the law, wherefore then ſerveth the law?* The Apoſtle anſwers, *the law was added becauſe of tranſgreſſions till the ſeed ſhould come*, that is, it was added to the promiſe, to diſcover *tranſgreſſions*, to make ſin and wrath appeare, to *ſentence* and *humble* us for ſinne, ſhort

Lex data est vt gratia quæratur.

ſhort to make us to ſee the *tearmes* under which wee ſtood; that ſo we might be brought out of our ſelves, and brought *over* to Chriſt, that we might expect nothing in relation *to life* from the law, or from our *obedience* to it, but all from Chriſt, who is our righteouſneſſe and peace.

I ſhall not in this place *debate* theſe things, I have referred it to another place; onely I ſay, that the Scripture ſeems not to hold forth, that it was the *repetition* of a Covenant, but that it was a Covenant it ſelfe, *Exod.* 19. 4. and 6. and expreſſly in *Deut.* 4. 13. *And the Lord declared unto you his covenant which he commanded you to performe; even ten Commandements, and he wrote them upon two Tables of ſtone.*

So that you ſee it is in expreſſe tearmes called a Covenant. And it is generally laid down by Divines as one part of our *freedom* by Chriſt, to be free from the law as a covenant. And therefore I conceive they doe not underſtand it to be a covenant of *grace*, onely legally diſpenſed; becauſe then it would be better ſaid, that we are free from the *legall* adminiſtrations of it, then from the *thing it ſelfe*. But they conceive it to be a Covenant of *works*; yet not of *life* and *death*, that we ſhould ſtand *or fall* upon our

obedience or disobedience to it : So were *opposite to Grace*, and could no way b consistent with it : so it would speake Go *contrary* to himselfe, and to *repent* of his ow mercy, seeing he *had given the promise fou hundred and thirty yeares before*, and the la was added to the promise ; and therefo cannot be conceived that it was oppos to it ; this were not *addition to*, but the *d struction* of the promise. Besides, it is sai to be given in the hands of a *Mediator* which a Covenant of *workes* so understoo will not admit of ; that will not beare wit a Mediatour : as I shall shew at large afte ward. So that when they say, that the la was a *covenant of workes*, they do not un derstand thereby that it was a Covenant *life* and *death* ; then should it be opposit to Grace : But that it was such a *Covena* of works which might in the *dispensation* it consist with Grace. And though it stoo upon *opposite* tearms to Grace, as the Apo stle shews in his Epittle to the *Romanes*, many places ; I will name but one, *Rom* 10. 5, 6. *Moses describeth the righteousnes of the law, that the man that doth those thing shall live by them ; but the righteousnes which is of faith speaketh on this wise*, vers. 9 *That if thou shalt confesse with thy mouth th Lor*

Fœdus operis et fœdus Gratiæ sunt subordinata et opposita. Alsted.

Lord Jesus, and beleeve in thy heart that God raised him from the dead, thou shalt be saved. But though it stood upon *opposite tearmes* to Grace, yet had it its *subservient ends* to it : as the Apostle shews at large in the third of the *Galatians*, in many places : take but one verse, the 21, where the Apostle saith, *Is the law against the promises, God forbid?* implying that though it stood upon *opposite* tearmes, yet had it its *subservient ends* to the promise, and Covenant of Grace : if which be their meaning, whether it were not better for distinctions sake, exprest by some other word, I leave you upon the sequele to determine.

We will now returne to the *first particular* laid downe, viz *that we are free from the law as a Covenant*. It is the distinction which is laid down usually in answer to the objections against the *obligation* to the law. The law may be considered as a *Rule*, and as a *Covenant*, when you reade the Law is still in *force* ; It is to be understood of the *Law* as a *Rule*, not as a Covenant ; Againe, when you reade the *Law* is *abrogated*, and that you are freed from the Law, it is to be understood of the law as a *Covenant*, not as a *Rule*, But yet in all this it is not expressed, what Covenant it is, the Apostle calles it

Plane dicimus decepisse legem quoad onera non quoad justitiam.

the

καινὴ διαθήκη παλαία διαθήκη.

the old Covenant, *Heb.* 8. 13. Under which they were and from which we are freed. It could never give you *life*, it shall not nor inflict *death* on you. You are *dead to it*, and it is now *dead to you*; you have an expression in the 7 *Rom.* 3. 6. *The law hath dominion over a man so long as he liveth*, and his Argument is this, *for the woman that hath a husband, is bound by the law to her husband so long as he liveth, but if her husband be dead, she is loosed from the law of her husband*, &c. Among other interpretations which might be set down; I shall only suggest this one, which yet is submitted to better judgement by nature or covenant, the law is your husband; you are under *subjection* to it, as looking by your *subjection* to it to be *justified* and saved; and till the law as a covenant, or husband be *dead* to you, and you *to it*, for the Apostle makes them both one, *vers.* 4. you will never look for righteousnesse and life in another; Till the law do kill you, and you are dead to it, you will look for righteousnesse and life in obedience to it. But when once the law hath *killed* you, and shewed you it is *dead* to you, and can do you no good, and you are *dead* to it and can *expect* nothing from it, then will you

Bezain Rom.6.14. & in locum citatum.

you looke for *life* alone by Christ.

And this was the *Apostles* case, he was once one that expected, (as well he might) as much good from the law and his *obedience* to it as any man, *Rom.*7.9,10. *I was alive, saith he, without the law once*, that is without *the knowledge of the law once*: But saith hee, *when the commandement came, then I revived and I dyed, and the commandement which was ordained to life, I found to be unto death*, that is, I found instead of *saving* me, it *killed* me. It gave death instead of life. *For saith he, sinne taking occasion by the law, deceived me, and by it slew me*, that is, the law came in with an enlightning, convincing, accusing, condemning *power*, and laid me on my *backe*, did cleane *kill* me, I say I could expect nothing *there*, nothing from it as a covenant, And as the law was now *dead* to him, and could *afford* nothing to him, so was he now *dead* to the law, and *expected* nothing from it after: as he tells you afterwards, *Gal.* 2.19. *I through the law am dead to the law, that I might live to God.* That is, the law having now *slain* me, I am for ever *dead* to it, I expect nothing from it as a covenant, all my *life* is in *Christ*. I look now to *live* by another. *I through the law,*

that

that is, through the convincing, enlightning, condemning killing power of it, see that it is *dead* to me, and I to it: and can expect nothing from it, that is, as a *covenant* of life and death. It is dead to me, and I to it, and I look for all from Christ,—but thus much shall suffice to have spoken of the first. We are freed from the Law as a Covenant. Of which we shall speake more largely in the Answer to the Queries: We will come to other branches of our Christian freedom from the Law; which will hang upon this, if we looke upon it; as a Covenant of life and death.

Secondly, You are freed from the *maledictions* and *Curses* of the Law, The Law requires *two* things of them who are under it. Either, that you should *obey* the *precepts* which was impossible, in that strictnesse and rigidnesse the law commanded them. *Gal.* 3. or that we should *beare the penalties* of the Law which are insupportable. Either you must *obey* the commands, or *suffer* the *Curses* of the Law; Either doe Gods will or *suffer* Gods will, in *forfeitures* of Soul and body: And in that sad *dilemma* those are who are under the Law, as a covenant. *Joh.* 3. *He that believeth not is condemned already*,

Gal. 3. 10. *Arrogata est lex quoad maledictionem non quoad directionem.* Cheami.

already, the wrath of God abideth on him, &c. Therefore must needs be under the Curses of the Law.

But now those that are beleevers. they are freed from the law, as a covenant of life and death. And therefore are free from the *curses and maledictions* of the Law, the law hath nothing to *doe* with them, as touching their *eternall* state and condition.

Hence the Apostle, *Rom.* 8. 1. *There is no condemnation to them that are in Christ*, that is, to them who are not under the law: Were you indeed under the law as a *covenant*, there were condemnation, nothing else but condemnation. Though the law be not able to *save* you, yet it is able to *condemn* you, though not able to *bestow* the blessing; yet it can *poure* the *curse* upon you, *Gal.* 3. 10. *As many as are of the works of the law*, that is under the law, as a couenant that look for life and justification thereby) *they are under the curse*. And he useth this Argument, For it is written: *Cursed is he that doth not obey in all things*, declaring he must needs be under the *curse*; because it is not possible to *obey* in all things, and to *faile* in any, you are left under the curse.

Lex nos reos facit jubendo, & non adjuvando. Aug.

So that I say, were you under the law, the

the law is able to condemne you: though it cannot *save* you, *Rom* 8.3.

But now being in Christ, Christ hath freed you: from the *curses* of the law, by that by bearing this curse for you: as the Apostle, *Gal.* 3.13. *Christ hath redeemed us from the curse of the Law, by being made a curse for us*: hee doth not onely say, by bearing the curse for us, but by being made a curse for us. For it is written; *Cursed is every one that hangeth on the tree.* And there is another *benefit* flowes from it. You are freed from the law as a Covenant, and so from the *curse* of the Law, the Law cannot passe sentence upon you, it cannot condemne you. 1 You are not to be heard in that court. 2 *Christ* hath satisfied it to the full.

Christus pro nobis longe fortiora & servandum per gratiam quàm ipse pro nobis, & condendum naturam. Beza.

And this priviledge is not onely for a *time*, but for *ever*, though you should sin, yet the law cannot pronounce the curse upon you; becauſe you are not under the Law, becauſe ye are freed from the curse of the law: and the curse can never take hold on thee. A man will never be afraid of the *Obligation*, which is made voyd, the *Seal* torne off; * the *writing* defaced: nay, not only *cancel'd* and croſt, but torne in pieces.

* *Euſo sanguine sine culpa omnium culparum Chirographa delet a ſunt.* Aug.

why thus hath God dealt with the law to beleevers, as touching its *obligation* to the curse; its *power* to sentence and *condemne*; the Apostle tells us, *Col.* 2.14. *He hath blotted out the hand-writing of* Ordinances *that was against us, which was contrary to us, and tooke it out of the way, nailing it to his crosse*; By hand-writing of Ordinances, I conceive is not meant the *Ceremonial* Law alone; but the *Morall* too, so farre as it was against us. So farre as it did bind us over to the curse; and the *Apostles* Gradation is here observable, *he hath blotted out*, but least this should not be enough, least any should say, it is not so blotted out, but it *may* be read, therefore he adds, *he hath taken it away*. But least this should not be enough neither, least some might say; yea, but it will be found again, and put in suit afresh: therefore he adds, *he hath nailed it to his crosse*, he hath torne it in pieces, never to be put together more. The law shall never have *any thing to shew* for the sinnes of beleevers, Indeed it hath *blacke bills*, bloody inditements against such who are under it: but it shall never have any thing *to produce* against thee, who hast an interest in *Christ*;

Non contentus eo quod dixerat Superiori versu omnia peccata condonata, Subnectit ipsum Chirographum esse deletum. Sed fortasse non ita deletum quin possit lis nova suboriri, addit igitur è medio in super esse sublatum, sed fortasse servatur alicubi absconditum & proferetur in posterum, imo inquit est cruci affixum, i.e. de laceratum,

&c. Daven. *in locum. Abrogata lux quoad vim damnatoriam, non quoad vim directoriam.* Dav. *alib.*

I may say of such, as the Apostle doth in nother sense, *against such there is no law.* there is no law to *justifie* them, so there no law to *condemne* them.

This the Apostle shews plaine, *Rom.* 34. *Who is he that condemneth, it is Ch that dyed.* He sets the death of *Christ* aga all that can be brought: and it is evident

First, That *Court* cannot condemne, b cause that *Court* is *condemned*, the cur judgements, and sentences of it are n invalid, and of no power * men that condemned, they have a *tongue*, but *voyce.* So here, though the Law hav *tongue* still to accuse, yet hath it no po to condemne, it cannot fasten condem tion on you.

* *Damnati linguam non vocem habent.*

Secondly, That *Court* cannot conde you, because you are not *under* it as a *Co* you are not under the law as a covenan life and death. If you be in Christ, you under a Covenant of Grace,

Thirdly, That *Court* cannot conde you: because you are not under the cond nation of it, you are under the *conduct*, not under the *curses* of it, you are under *precepts* (though not as the Law doth h them out, upon these termes doe this *live*;) but you are not under the *penalty* of

Fourth

Fourthly, againe, that *Court* cannot *condemne* you, because Christ in our person and *stead* was condemned by it, that wee might be freed, *Gal.* 3. 13. Christ *hath redeemed us from the curse of the law being made a curse for us.* * It may condemne sinne in us: but cannot condemne us for sinne.

* *Lex retinet aliquam vim condemnandi, quia peccatum arguit, & condemnat in ipsis fidelibus; quamvis non fideles.* Amef.

Fifthly, that *Court* cannot condemne, because you have *appealed* from it: you see this in the *Publican*, he was arrested; dragged into the Court of justice, sentenced and condemned: but this takes no place because hee makes his appeale; *God be mercifull to me a sinner:* hee flyes to Christ, and saith the Text, *he went away justified.* So that Court (provided your appeale be just) cannot condemne, because you have *appealed* to the Court of *Mercy.* Luke 18.

Indeed, there be many who make a *false* appeale: they appeale in *part*, not *wholly*; they will trust part on *Christ*, and part on *themselves.* Many that appeale to *Christ* for *salvation*, who do not appeale to him for *sanctification*: this is false.

Many who appeale to Christ before they be *cast* in the former Court; before they

they be *humbled*, convinced, condemn
in the law.

You may reade what kinde of appe
will doe you good in the poore *Publica*
he seems a man cast and condemned
the Court of the law, and thereup
makes his appeale to Christ in the Go
Luk. 18. 13 spel: Read the words, it is said of hi
He stood afarre off, and would not so mu
as lift up his eyes to heaven; but smote
breast, saying, God be mercifull to me a
ner. Here was a three-fold demeanou
and it answers to a three-fold affecti
in him. First, *he stood afarre off*; and t
answers to his feare and consternatio
He would not *so much as lift up his ey*
this answered to his shame and confusio
He smote his breast; this answered to
sorrow and compunction: and being t
cast he then appeales: *God be mercifull to*
a sinner.

In briefe then, if thy appeale be rig
and such as will doe thee good; 1
must be a *totall*, not a *partiall appeale*; y
must not come to *Christ* for some reli
onely, but for *all*. Christ must have t
honour of all. 2 It must be an *appeale f*
Grace as well as *mercy*; for sanctificatio

as well as salvation; to bee made *ho-*
ly by Christ, as well as to be made *happy*
by Christ. 3 It must be the appeale of
a man humbled and cast in himselfe. No
man will appeale to *another* Court, till
first he be *cast* and condemned in the for-
mer, So here we cannot *appeale* to *Christ*,
till first we be *cast*, condemned by *Mo-*
ses, and this the Apostle shewes, *Rom.* 3. Rom. 3. 9.
We have proved both Jewes and Gen-
tiles to be all under sinne. As it is written,
There is none righteous, no not one; there is
none that understandeth, none that seeketh
after God.

There is the indictment, and the accu-
sation of the law, and in vers. 19. you have
the sentence, or *judgement* upon it; and
here the Apostle tells you the *reason*, why
the Law saith this; it is that *every mouth*
might be stopped, and *all the world may be-*
come guilty before God. Now when the
law hath accused, when it hath sentenced
us; *stopt* our *mouthes*, and we become
guilty; now comes the sinner to make
his *appeale* from the *Law* as a Covenant:
to Christ as a *Saviour*: he lookes for no-
thing from *Justice*, but all from *mercy*.

And having thus appealed, the Law
hath no more to doe with him; he is not

under the *ſentence*, the penalties of t
law: he is out of the reach of it. The la
can *take no hold* of him for *condemnatio*
hee is fled to Chriſt, hee hath *taken ſa*
ctuary in him.

And what a *priviledge* is this, that yo
are free from the curſes and penalties
the law; that if the law *threaten*, Chri
promiſeth; if the law *curſe*, Chriſt *bl*
ſeth? this is a high priviledge: if Go
did but let one ſparke of his wrath an
diſpleaſure fall upon your conſciences f
ſin, you would then know what a mer
it were to be thus freed.

Thirdly, You are freed from the *I*
dictments and accuſations of the law, *Ro*
8. 33. *Who ſhall lay any thing to the char*
of Gods Elect? One would thinke this
ſtrange queſtion, *Who ſhall?* why there
enow will lay to their charge.

1 *Satan*, he is ready to lay things t
their charge; he is called, *Revel.* 12. 1
the accuſer of the Saints night and day
hee is the great *Calumniator*, ever pr
ferring *Bills* of indictment againſt th
Saints: ſometimes he *accuſeth God* t
man, as you ſee he did with our firſt Pa
rents, where he charged *God* with env
to his creature, as if he had *forbidden* thei
tha

that tree, becauſe they ſhould not be *wiſe* enough: and you ſee how ordinary it is with him, either to accuſe Gods *mercy*, when he tells them they may ſinne, and yet God will be mercifull; or his *Juſtice*, that if they ſinne, there is no mercy for them. As he *ſtretcheth* Gods juſtice above the bounds of the Goſpel; ſo he *ſtretcheth* Gods mercy above the bounds of his truth.

And as he accuſeth God to man; ſo man to God: 1 Either by way of *complaint*, as you ſee in *Joſhua*, *Zach.* 3. 1, 2, 3, 4. And thus he is ever laying crimes, and preferring Bills againſt the Saints. So that in all his temptations we may ſay, as the man to *Joab*, when he asked why he killed not *Abſalom*; *Thou thy ſelfe heard what the King commanded, that Abſolom ſhould not be hurt; and if I had done this thing thou thy ſelfe would have been the firſt would have accuſed me to the King.* So may we anſwer Satan; Thou thy ſelfe doeſt know that God hath *forbidden* this thing: and if I ſhould have done it, would not thou have beene the firſt that would have *accuſed me to God?* This is Satans way, he is firſt a *tempter* to draw us to ſinne, and then an *accuſer* to accuſe us to God

Zach. 3. 1. 2, 3, 4.

2 Sam. 18. 12, 13.

for sinning. 2 Or by way of *suspition*, Saints. You see in *Joshua*; though his conjecture; as it was with *Job*, G accusation was true, *Joshua* was in his *commends* him, Satan *condemns* him: a filthy garments, yet God would not he knew *Job* better then God himself owne it, *Zach.* 3. *The Lord rebuke thee,* Zach. 3. 4.
Nay, and though he could not conde *Oh Satan. Is not this a brand pluck't out*
Job 1. his actions, yet he would quarrell *of the fire?*
his *affections*; Surely, what ever his 2 Yea, but not onely Satan, but *wic-*
ons are, yet *Jobs* intentions are not go *ked* men may accuse us too. Sometimes
which was as much as to tell God tha *justly*, of sins committed, but forgiven;
was deceived in *Job*, for certainly, and herein they shew their malice and
ever thou thinkest of *Job*, yet *Job* doth want of Charity; not forgetting that
serve thee for nought; he is a *merce* which God hath forgiven. Sometimes
fellow, one that serves thee for lo *unjustly* of things they never did; as *Poti-*
belly-blessings: thou hast heaped *phars* wife accused *Joseph* of *incontinency*,
ward favours on him, and hast ma because he would not be incontinent. And
Job 10. *hedge about him*; fenced him in thy *David* complaines, *They laid to his charge*
vours that nothing can annoy him. So *he things he never did:* the like in *Da-*
you see there are those that will lay to *viel.* But none can condemne us,
charge of Gods people. Satan will
cuse.

But now *Satan* cannot condem 3 Yea, but not onely Satan and wicked
the *issues* of life and death are not i men, but *conscience* it selfe may lay things
hands, nor shall his accusation take to our charge. Conscience may accuse,
with God against us. * A man cond and then how can we say, who shall lay
ned himselfe though hee have a vo any thing to the charge of Gods elect?
yet he hath no power; his testimon Conscience, I say, may accuse: 1 Some-
invalid against other, &c. Satan times bringing true *light*. 2 Sometimes
condemned wretch, and all his accusa *false* information. 3 Sometimes return-
shall take no place with God against ing *old Bills* cancelled, and crossed long
agoe.

In the first we are to listen to the ac-

* *Vocem habet, vim non habet damnatus.*

Quantum ille accusat vitium meum, tantum ego laudabo medicum meum.

accusations of conscience when it d
charge us truly; *Josephs* brethrens, c
science accused them when they wer
evil intreated in *Egypt*, and tels them,
were verily guilty of the wrong done to Jos
So *David*, after he had numbred the p
ple, *his heart smote him.* Conscience
not a *bridle*, but it was now a *whip*; it
not a *curb*, and therefore now a *scou*
he did not hearken to the warnings,
therefore feels the *lashings* of conscie
and when conscience doth justly accus
when it comes in with evidence acc
ing to the Word, we must heare; for t
God speaks. If a *Diall* be not set by
Sunne, it is no matter what it sayes;
if it goes by the *Sun* wee must hearke
it: So if Conscience do not speake
cording to the Word, we need not m
its accusations: but if it speak accordin
evidence there, it is good to listen to
2 Sometimes Conscience brings in f
informations; it will perhaps tell you th
things to be sinne vvhich are not:
here it is an *erroneous* conscience; we
not to beare it. 3 Sometimes it
bring in *old* cases, answered and satisf
long agoe: then it is a quarrelsome c
science: Conscience in this case is

Si non monendo, mordendo.

a contentious troublesome fellow at Law, and God will deale with it as an honest *Judge* doth with such a contentious quarrelsome fellow; he casts all out of *Court*, as matters not worth hearing; or things that have beene determined long agoe. These accusations shall not take hold of the soule. In this *case* I may say, when *conscience* condemnes, God is greater then conscience to *acquit* and absolve the soule.

4 Yea, but there is a fourth, which is ready to lay to the charge of Gods people, and that is the *Law*: The Law may accuse, &c. And how then is it said, Who can lay any thing to the charge of Gods people? and if the Law may accuse, we cannot be said to be *free* from the indictments and accusations of the Law?

I answer: If we speake of sinnes pardoned; neither hath *Conscience*, nor *Satan*, nor the *Law* any right to accuse the people of God. God hath justified, and who then shall accuse?

Indeed while wee are *under* the Law, *before faith*; we are both under the accusations, judgements, and sentences of the Law. The Law doth not onely accuse

us,

us, but the sentence and curse takes ho
of us,

1 It *accuseth* us, *Joh.* 5. 45. as Ch
told them that would not beleeve
him. but looked for justification by t
Joh. 5. 45. law; *Do not thinke that I will accuse*
to the Father, there is one that will acc
you; even Moses in whom ye trust: t
Law which they looked to be justif
by, should accuse them.

2 It doth not onely accuse us,
sentence us; yea, and the sentence
curse *takes hold* of us, *Joh.* 3. 18. *He*
beleeveth not is condemned already. An
the 36. vers. *He that beleeveth not,*
wrath of God abideth on him.

So that while you are under the L
before faith and *interest* in Christ, the
doth not onely *accuse*; but the Law d
condemne.

But now those that have an *interes*
Christ. 1 The law cannot *accuse* th
of sinne before *Grace*; because they
pardoned; and this accusation is m
void. 2 The law cannot *accuse* of sin
after *Grace*, sinne after a pardon. They
not under the accusations, arrests, s
tences of the Law.

1 I say, the Law cannot so accuse

of sinne, as to call us into that *Court*, as the word doth signifie, *Rom.* 8. 33. *Who shall lay any thing to the charge of Gods Elect?* Or rather, who shall call into Court. The word doth not onely signifie to accuse; but in *ius vocare*, to call into Court? And so neither the Law, Justice, Conscience, Satan, can accuse us, to call us into Court; the Court of the Law. For we are (when beleevers) freed from it as a Court, as a Covenant, and so from the judgements, sentences, condemnations, curses, and accusations of it. If it send any of its *Officers* out to accuse us, and attach us for sinne, we may refuse to obey, to come in and *appeare*; because we are to be tried by another Court; we are to be *tryed* by the Gospel. And did Gods *people*, when they have sinned, go to the right Court, they might both *sooner* get *sorrow* for sinne, and assurance of pardon of sinne; they would finde *more sorrow* and lesse *horrour* for sinne.

τὶς ἐγκαλέσει; of ἐγκαλέω. *quod significat, accusare, in jus vocare.* Pasl.

2 When I say, we are *freed* from the accusations of the Law: I meane accusations of it as *subordinate* to condemnation.

There is a two-fold accusation,

First,

First, An accusation to *conviction* and *humiliation* for sinne,

Secondly, An accusation to *sentence* and *condemnation* for sinne, the Law accuseth and condemneth also, all the actions of the Law to them who are under the Law, they are *subordinate* to the Sentence, Judgement, and condemnation for sinne: the Law accuseth also condemneth all them under it. all the accusations of the godly for sinne they are in subordination to *conviction* for sinne and *humiliation* for it, so subordinate to life and salvation, And so I conceive the Law may accuse those who are yet the *Freemen* of Christ It may discover to them how farre they come short of the glory of God, how farre they have erred and wandered from the paths of righteousnesse, &c. and accuse them for it, but this accusation is for *humiliation*, not to condemnation. I shall shew hereafter: either this must be so, or else you must deny the Law from being a Rule.

1 *Quere.* But here two *Queries* are propounded. Whether the Law may justly accuse us seeing we are not under it.

In briefe I answer, we are not under the *curses*, but wee are under the *commands* of it; wee are not under the Law for *judgement*, but we are under the Law for *conduct*. So farre as we walke not according to it, as a Rule, it hath an *accusing* power, though we are taken out of the condemning *power* of it. There is no further *power left* in the Law then for our *good*, our humiliation; our edification. And this is onely a power for our good, and our furtherance in Grace. *Answ.*

2 *Quere.* Whether the law is *just* in its accusation of us, seeing we doe not sinne. And that is founded upon the former; if it be true, that we are freed from the law as Rule, or as a Direction of *Life*, (which yet so to be freed were not a part of our freedome but our Bondage) then our breaches of the law are not sinne; if no law for us, then wee doe not sinne in the breaking of it, no more then we doe, if we breake now the lawes of *Spaine*, or any other Nation, which is no law for us: as some doe seeme to exemplifie this.

D.C. Seems to speake to this purpose in his, Christ alone exalted. *p.*245.

These two *Queries* the invalidnesse of them, and danger of them, we shall shew afterwards; In the meane I must tell you,

you, that the Law in its *directive po*
doth remaine to us. And this m
needs be plaine from *Galatians* 3.
The Law was given 430 *yeares after*
Promise.

1 *Arg.* If the Law was given
yeares after the Promise, then either
Covenant, or as a *Rule*,

But as a *Covenant* it could not be gi
for then were God contrary to himse
first in giving a Covenant of *Grace*, t
of *works*; And therefore he gave it
Rule. to discover to us after justificat
by the Promise, a Rule of walking w
God to all manner of pleasing.

2 *Arg.* That can never be said to
part of our *Freedome*, which is a part
our *Bondage*: or that can never be said
be part of our *Bondage*, which is part
our *Holinesse*. But conformity to the La
and subjection to the Law of God is p
of our holinesse: Therefore it can never
said to be part of our *Bondage*. Inde
there is a *Two-fold subjection*, The Su
jection of a Son, and of a Slave. We
freed from the one, the subjection of
Slave, this was part of our *Bondage*; b
not from the other, the subjection of
Son

on, it is part of our *Freedome*. But I will
ot anticipate my Discourse, wee shall
ome to speake to this at large in our fol-
wing Discourses.

Fourthly, We are freed from the *rigour*
f obedience required in the Law, wee
re not freed from *exact* obedience; but
rom that *rigour* of obedience which the
aw required unto salvation.

First, The Law did not only command
fficult, but *impossible* things of us; it laid
yoke upon us which we could not bear,
nd it would not, nor could it give us the
east *assistance* and concurrence. Like the
eribes and Pharisees, who *laid heavie*
okes and burthens upon mens shoulders; but
ould not touch them with one of their fin-
ers: So the Law, it laid heavy yokes
pon us, but gives us not the least assist-
nce and concurrence of *strength* for the
oing of it. *Iubet, sed non iuvat*, It *com-*
ands, but it *gives* no strength, no *Grace*.
And therefore Divines have compared
rigour in the Law to the *Bondage* of
Israel under *Pharaoh*, who *required* the
ale of bricke, but *afforded* no straw; So
he Law *requires* the full tale, it abates of
othing in the command, but it gives no
ssistance and concurrence for the doing
of

Lex moralis electis abrogata est quantũ ad rigidum suum postulatum, adeoq; quantũ attinet ad iustificationem, & maledictionem. Alsted. Operatorũ non exiguntur ad severum legis examen. Calv. Lex reos faciebat iubendo & non adiuvãdo: gratia adiuvat ut quisquis sit legis factor. Aug. Lex iubet tantum nihil operis affert. Theophil.

of it; it answers us there as the Priests *Judas*, *See thou to that.*

But now in the Gospel wee are f
from impossibilities, here *omnia possib*
all things are possible, not in respect o
but in respect of God, who hath unde
Isa. 26.12. ken *to work all our works in us, and for*
Quod à me *Chrysostome* blesseth God, that that
requiris ip- *God required of him, he had given to*
se donasti Indeed the works of the *Gospel* are
prius. great as any workes of the *Law*,
Chrys. greater, *viz.* to *beleeve*, which is a gr
Jubet, & worke then to doe all the duties of
juvat: lit- *Law*; But God hath given us
tera jube- strength, we have *Communion* with
tur, spiritu power and strength of Christ. As
donatur.
Iohn 15.5. *out whom we can doe nothing*: So
Phil.4.13. *whom wee shall be able to doe all th*
A *weake* Christian, and a *strong* C
shall be able to do all; Nothing sha
too hard for that man, that hath *the stre*
of Christ to inable him, and the *Spir*
Christ to worke with him; If God
mand the works of an *Angel*, and giv
the *strength* of an Angel, all will be e
Decalogus The workes commanded may be d
est lex spi- cult in respect of *divine imposition*; but
ritualis, E- they are easie in respect of *divine coop*
vangelium *tion*: the law was a spiritual law, but
lex Spiritus.

gospel is *the Law of the Spirit*, *Rom.* 8.2. *Decalogus*
nd doth therefore inable to doe, what it *est lex spi-*
mmands to be done: take one instance, *ritualis, E-*
m. 6. 12. the *Spirit* enioynes that we *vangelium*
ould *not let sinne reigne in our mortall* *lex spiritus.*
dies. There is the command, and reade 2 Col. 10.
e 14. verse. *Sinne shall have no domini-*
in your mortall bodies. There is the pro-
se, and hee alleadgeth this reason: for
u are not under the Law, but under
race: as if he had said, had you been un-
r the law you could not have expect-
such assistance, but you are under *grace*,
d therefore shall have that power.

Secondly, This was the *rigour* of
Law, that the law required obedi-
ce in *our owne persons*, it would not
ow of any to doe or worke for us, nor
y help to us in the doing of it, we are
ow freed from this rigour, and God will
cept of our obedience by another.
There was a *two fold debt* we owed to
od.

1 *The debt* of sinne.
2 *The debt* of service.

These two, the debt of sinne and ser-
ce, were both *transacted* upon Christ,
d he hath fulfilled all righteousnesse,
pis & crucis, for us, hence we are said

to be compleat in Christ, though we be *perfect* in our selves.

Thirdly, This was the *rigor* of the L that it required *universall*, *actuall*, as as personall obedience, yea and with *rigor*, that if you failed in one tittle, were gone for ever, *Gal.* 3. 10. *Curs he who obeyes not every thing written i booke of the Law to doe it.* Here 1 *Obedience*, and 2 *personall* obedience, 3 *Universall* obedience required, a that universall *actuall*, nay and 5 constant and perpetuall, if he failed i tittle, nay, and at any *time*, he comes the curse. All your desires, all your e vours would not serve the turne; i failed in the least tittle, you vvere for ever; no *repentance*, no teares, no ers, no *future* care vvould make it Though the Gospel doe *admit* of re tance, yet the Law will not owne it looks for *exact* obedience to every t From this rigid obedience hath freed you And God is pleased for *un sall actuall*, to accept of *universal* ruall obedience, *Psalm* 119. 6. *Eve spect to all his Commandements.* Tho there be failing in *action*, yet where is truth of *affection*, God can ow

Lex perfectam obedientiam & dilectionem exigens omnem imperfectionem damnat, nisi rigore mitigato. Calv.

Non relinquitur pœnitentia locus in lege. Camer.

In the Gospel God accepteth of *affections* for *actions*, of *endeavours* for *performances*, of *desire* for *ability*. Here is all, a Christian he is made up of *desires*, of *mourings*, thirstings and bewailings. *Oh that my wayes* were directed: and *oh miserable man* that I am! here is Gospel perfection. *Adams* want was rather *will* then power, ours rather *power* then will; there is will to doe, but wants power to doe: Not that the *will* is perfect; for as vve cannot *doe* the things we *would* doe, there is *flesh* in our members: so wee cannot *will* the things we *should* will; there is *flesh* in our wills: but yet I say, the fayling of Gods people is more for *want* of power then want of will; there is *will* to doe, but there wants *power* to doe, as the Apostle, *To will is present with me*, &c. *Rom.* 7. 18. *But how to performe that which is good I finde not.* And God hath mercy for *can-nots*, but none for *will-nots*: God can distinguish between *weakenesse* and *wickednesse*. While thou art under the law, this *weakenesse* is *sinfull weakenesse* and therefore God hates it. Under the Gospel he looks not upon the *weakenesse* of Saints as their wickednesse, and therefore he pitties them. Sinne makes those who are

under the Law the *objects* of Gods *hatred* hat every Law comes now to the Saints
Sin in a *Beleever* makes him the *objec* om the *Mercy-seat.*
Gods pitty. Men you know *hate poyson* All rigor is now gone, and nothing but
a toade, but pitty in a *man.* In the one *weetnesse* is the *motive* to it, and the *prin-*
is their *nature,* in the other their *diseas ple* of *your* obedience.
Sin in a wicked man is as poyson in a to *is the love of Christ*
God hates it and him, it's his nature; *hich constraines,* as the
sin in a childe is like poyson in a man Apostle, 2 *Cor.* 5.14.
pitties him' he pitties the Saints for si ndnothing more *pow-*
and infirmities, he hates the wicked. *rfull* then Love; things
the ones nature, and the others disea *possible* to others, are *easie* to them that Mat.11.30
Fourthly, This was againe the *n* ve; Love knowes no difficulties, *My*
of the Law, that it *inforced* it selfe *oake is easie, my burthen is light*; Love is
the Conscience with *threats* and with affection that is not to be posed with
rour; but now the Gospel comes o duties or difficulties to the person be-
vvise, with beseeches and love. *I b* oved; *Jacob* served a hard prentiship for
you brethren by the mercies of God, Ro Rachel, and yet saith the Text, *He esteemed the time little, because he loved her.*
1. In the Gospel the spirit is not a of bondage and fear, but a spirit of p ove doth shorten time, and facilitate
and love, as you see, *Rom.*8.15. 2 *Tim* abour. When *Achilles* vvas demanded
The Law urgeth obedience upon pai what enterprises he found the most easie
eternall death, *Deut.*27.16. *Gal.* of all he had undertaken in his life, he an-
and it *enforceth* it by *terrour*, but the vered, those vvhich he *undertooke* for a
pel by *sweetnesse* and love, all terr friend. This is the spirit which God *im-*
gone. The booke of the Law was p *plants* in his children, not a spirit of feare,
betweene the *Cherubims*, and upon ut a spirit of love; which is the *spring* of
Mercy-seat, to tell us under the Go ll their actions, and makes those things

Non πνεῦμα δουλείας, vel δειλίας, sed πνεῦμα δυνάμεως, καὶ ἀγάπης.

Abrogata est Lex non quoad obedientiam, sed quoad modum obedientiæ.

Abrogata Lex quoad justificationem, accusationem, condemnationem, coactionem, &c. Chemni.

Liberamur à coactione legis, Deus exigit obedientiam, sed non cogit minis, & terriculis, ut prius, quoniam Spiritu Dei sic scripta est in cordibus justificatorum, ut spontaneam gratitudinem Deo juxta Legem præstare parati sunt, Pareus *in* Rom.6.14.

Eo quod jugum grave, quod tuum leve. Filiis Dei lex non tam imperat, quam monstrat obedientiam, quã gratiæ auxilio spontanea gratitudine Deo præstãt Sicut dicitur in lege Domini voluptas,

Esa.1.3. *jugum meum leve,* Mat.11.20. Pareus *in* Rom. 6.14. Distin.8. *Amor meus, pondus meum, eo feror, quocunque feror,* Aug.

which otherwise would be tasks and b
thens, refreshments and delights,
Godly man *takes* in what ever concer
his happinesse by *faith*, and *layes out* w
ever concerns his *dutie* by love : F
and love are the all of a Christian, the
Iustificati sunt potius in lege; quia sub lege.
postle saith so, *Gal.* 5.6. *For in Christ*
neither Circumcision availeth any th
nor uncircumcision; but Faith which wo
by Love. Faith like *Mary* sits a
Filiis Dei ultroneis mandata ejus gravia non sunt
feet of *Christ* to heare his Word, and
like *Martha* doth compasse him a
with service. Faith is the great *Rece*
and Love is the great *Disburser*; we
Par. *in loc. cit.*
in all by *Faith*, and lay *out* all by Love,
this is another priviledge Beleevers en
they are freed from the rigour of the
There are some more, *which* becau
would hasten, I shall but name.

4. Beleevers are not onely freed from
tan, from sin, from the law; but they
freed from obedience to men. We hav
Lords over us, men are our brethren, &
Lord and master is in Heaven. We sin
Scripture a *double* charge. 1 Not to
Mastership. 2 Not to *undergoe* servit

First, for the first, *viz.* not to *usurp*
stership. You have it in *Matthew* 2
9,10. *Be not ye called* Rabbi, *for one is*
M

Master even Christ, and all yee are Brethren. Neither be ye called Masters, for one your Master, even Christ, &c.

Secondly, for the second, not to *under*-
servitude, 1 *Cor.* 7.23. *Ye are bought with a price, be not yee the servants of men.* But the meaning is, that we are not to acknowledge any our *supreame* master, nor are we to give our *faith* and Consciences, or *inthrall* our *judgements* to the sentences, definitions, or determinations of any man, or men upon earth, becaus this were to make men *Masters of our Faith*, which the Apostle so much abhorred, 1 *Cor.* 3. 1. *Wee are not masters of your faith, but helpers of your joy.* There are *two-fold masters*: 1 Masters according to the flesh, and 2 Masters according to the spirit. The first you reade of in the *Ephes.* 6. 6, 7. *Servants be obedient to your Masters according to the flesh*; the second we reade of in that *Matth.* 23. 9, 10. *Wee are to be obedient to* our Masters according to the flesh, so farre as *appertains* to the *outward* man in all *outward* things: But of our *soules* and consciences, as we have no *fathers*, so we have no *masters* upon earth, onely our Master and Father which is in heaven, and in this sense Christ speaks, that we must not *absolutely* yeeld up our

ſelves to be ruled by the will of any, wee anſwered, there is a great odds, they
inthrall our judgements, and ſubmit feared the *torments* due to a bad life; but
faith and conſciences to *any* power be- he *expected* the rewards *due* to a good life.
Chriſt. It were high *uſurpation* for any Thirdly, this is another part of our free-
require it, it is to enter on Chriſts Pre- dome from death, that wee ſhall not *dye*
gative Royall, and it is noleſſe iniquity till the *beſt* time. Indeed none ſhall die till
us to render it. And ſo much ſhall ſe- Gods *time*, the wickedſt man in the world
for the fourth branch, I may ſpeak no- ſhall not *dye* till Gods time. What *David*
unto it, when we come to the query of- ſaid to his enemies, ſo may any man ſay,

Fiftly, we are *freed* from *death*. Th- *My times are in thy hands*. But this is not Pſal. 31.
is a three-fold death. Firſt. A *Spiri-* ver the beſt time: thou may die vvith 15.
death, the death of the *ſoule* in the bo- *Baltaſer* carouſing, vvith *Ananias* and
Secondly, a naturall death, the deat- *Saphirah* lying, with the *Nobleman* un-
the body from the *ſoule*. Thirdly, an- beleeving, with *Iulian* blaſpheming: But
nall death, the death of *ſoule* and *body* this is the *priviledge* of Saints, they ſhall
ever. Two of theſe you do not doubt of not *dye* till the beſt *time*. not till that time,
the queſtion is about the third, *viz.* nat- when if they were but *rightly* informed
death, of vvhich I ſhall ſay no more they would deſire to dye.

this: Firſt, that it is the body only dies, Men cut downe *weeds* at any time, but
worſer part, & our duſt and bones are their *corne* they will not *cut downe* till the
united to the Son of God. Secondly, y beſt time; *you are Gods husbandry* ſaith
are freed from death as a *Curſe*. The the Apoſtle, you are his *wheat*, and when
ture of death is taken away, and there- you are *ripe*, when you have done your
the name is changed; it is but called worke, then, and not till then ſhall you be
ſleep, and a ſleep in Chriſt, and a gather- *gathered* into your Maſters Garner. So
to our fathers, a change, a departing, *Du-* much for the fift.

Bonus ſopor in Jeſu. Sancti habent vitam in patientia, mortem in deſiderio.

is the Godly mans *wiſh*, the wicked m- Sixtly, Wee ſhall be freed from the
feare. *Ariſtippus* being demanded in *Grave*, and this comes under our Con-
ſtorm, why he feared not as well as othe- ſummate freedome. We will but touch

1 Conclusion. will give you this in three conclusions.

First, Though our bodies doe die and be consumed to dust, yet they shall arise againe afresh, *heavenly* and *Glorious*, in these four qualities.

First, they shall arise *perfect* bodies, free from sickness and all imperfections.

Secondly, they shall arise *spiritual* bodies, 1 *Cor.* 15. 44. Which must not be understood in regard of *substance*, but in regard of *qualities*.

Thirdly, they shall arise *immortall* bodies, never to die more.

Fourthly, they shall arise *glorious* bodies: Every one filled with brightness and splendor, shining as the *Sun* in the firmament, *Dan.* 12. 3. *Mat.* 13. 43.

2 Conclusion. The *same Bodies* shall arise, the same *soule* shall be united to the same individuall body againe. And this is a mystery, the Philosophers dreamed of a *transformation* of *bodies*, or bodies transformed into other shapes, & a *transmigration* of souls, or soules flitting into new bodies, but could never apprehend the truth of this the resurrection of the body, that the same individuall numericall body after it is *corrupted* in the water, *consumed* by fire, *converted* into earth, *vanished* into ayre, nay *eaten up* of fishes,

fishes, and those *fishes* eaten by men; it was above them to think this same individuall and numericall body should rise againe, When *Paul* disputed this point at *Athens*, the great *Philosophers* of the Epicureans laughed at him. *What will this babler say?* they looked upon this as Babling; but the Scriptures tells us, *That we shall see him with these same eyes*, Job 19. 27. And suits with Gods justice, that the same bodies which have sinned, or suffered, shall be punished, or rewarded.

The soule and body shall never be *parted* more to all Eternity, When you dye, by death you shall be freed from death, after this *union* there shall never be *separation* more.

Thus I have done with the *Privitive* part of our freedome, what we are *freed* from. 3 Conclusion.

I should now speake something to the *Positive* part of it, what we are free unto. I will but name a few particulars.

First, we are freed from a *state of wrath*, Ephes. 2. to a *state* of *mercy* and favour.

Secondly, you are freed from a *state* of Rom. 8. 1. *Condemnation*, to a *state* of *Justification*: before you were under the condemnation of the Law, because you had sinned, and

of

of the Gospel becauſe you beleeved

But now *there is no condemnation*, one condemnation: the *Law* cannot demne you, becauſe you have appeal the *Gospel* cannot, becauſe you do bele God condemned ſinne in Chriſt, that might juſtifie the ſinner by Chriſt, and out condemnation for ever, as one Criticize upon that place, * *Mat.* 12. He will bring forth judgement into vi ry, he renders it, he will caſt out conde nation for ever, and ſo it will beare.

Thirdly, you are freed from a ſta *enmity* to a ſtate of *friendſhip*. *And you were enemies hath God reconciled*, Col. 1.

Fourthly, you are freed from a ſta *death* to a ſtate of *life*. *You that were in your treſpaſſes and ſinnes, hath he qu ned*, Ephe. 2. begin.

Fiftly, you are freed from a ſtate of to a ſtate of *ſervice*. *Hee hath redeeme from our enemies, that we might ſerve* Luke 1.34. Therefore did God diſch *the debt of ſin*, that we might render *the debt of ſervice*; he freed us from *bonds* of miſery, that we might take o the ingagements of duty, *Rom* 8.12. Apoſtle inferres this after all the ben

Rom. 8. 1. οὐδὲν κατάκριμα. *Non una condemnatio.*

ἐως ἂν ἐκβάλη εἰς νῖκος τὴν κρίσιν, εἰς νῖκος, in æternum ἐκβάλλω, ejicio. κρίσις, condemnatio. Vid. Ludovic. dedem. in loc.

expreſſed by Chriſt, *Therefore brethren we are debters*. And he that thinks not ſervice is freedome, thinks not ſin his bondage, and therefore is in bondage.

Tibi ſervire eſt regnare.

Sixtly, you are freed from a ſtate of *bondage*, a ſpirit of ſlavery in ſervice: to a ſpirit of *ſon-ſhip* and liberty in ſervice: as by his blood he redeemed us from being ſlaves; ſo by his Obedience and Spirit hee hath redeemed us to be ſonnes. Now you are drawne to ſervice, not with *cords* of feare, but with the *bands* of love; not out of *compulſions* of conſcience, but *propenſions* of Nature. As the *love of God* to us was the *Spring* of all his actions to us, ſo our love to God is the *riſe* of all our obedience to him.

Seventhly, In a word, for wee cannot ſtand to name all, you are freed from *death and hell*, to *life and Glory*; heaven is your *Portion*, your *Inheritance*, your *Manſion-houſe*. It was *made* for you, and you for it; it was *prepared* for you, and you for it; you are *veſſels prepared for glory*, Rom. 9. 23. And this is called the *glorious liberty of the ſons of God*, Rom. 8. 21. Epheſ. 1. 14. And to tell you what you are freed from, and what you ſhall enjoy hereafter; for to take

you

you to the top of *Nebo*, and ſhew
all this *Canaan*, would make you will
to lay down your bodies there, and go
to enjoy it. I ſay, to open this privile
a little, which yet is farre above man to
Eye hath not ſeen, nor ear heard, nor
it enter into the heart of man to conc
what God hath reſerved for us, and
1 Cor. 3. 9. that is ſpoken of Grace, and there
what is Glory? Could we but open
to you, it were even enough to put you
to heaven, while you are here upon ea
It is called the *new Jeruſalem*, *Glory*,
Maſters joy, *Fathers Houſe*, *King*
Kingdome of Glory, *Heaven*, *Light*,
Eternall life. Look but on that one p
2 Cor. 4. 17. *For our light afflictions w*
are but for a moment, *worketh for us*
more exceeding and eternall weight of
It is one of the neereſt expreſſions we
of. 1 Glory. 2 Weight of glory, 3
ceeding weight of glory. 4 More
ceeding weight of glory. 5 A far m
exceeding weight of glory. 6 Nay,
more exceeding and eternall weigh
glory, and this is the glorious liberty o
ſons of God: But we muſt ſhut up
becauſe I would not willingly keep

off, from that which is the chief I intended in this Diſcourſe.

Thus have we as *briefly* as the largeneſſe and concernment of the ſubject would ſuffer us, finiſhed thoſe three Generals which vve propoſed in the handling of this Doctrine: I ſhould now come to *the application* of what I have ſaid, and the largeneſſe of the ſubject would afford much for comfort and for caution: for direction and incouragement to the people of God. But I have other worke to doe firſt.

This Text is the maine *Baſis* whereon this Doctrine of *Chriſtian freedome* is built: and in regard many have endeavoured to *build* their owne ſuperſtructures, hay and ſtubble on it, which the *foundation* vvill never beare; I ſay, in regard there are ſo many Opinions which plead *patronage* from this Doctrine, I conceive it is my great worke to *vindicate* ſo excellent a Doctrine as this is of *Chriſtian freedome*, from thoſe falſe, I may ſay, *licentious* Doctrines which are faſtened and fathered on it: And to ſhew you that neither this *Doctrine*, nor yet this *Text* will afford *countenance*, or contribute any *ſtrength* to ſuch *poſitions*, and opinions,

you to the top of *Nebo*, and ſhew yo
all this *Canaan*, would make you willin
to lay down your bodies there, and go
to enjoy it. I ſay, to open this privileg
a little, which yet is farre above man to d
Eye hath not ſeen, nor ear heard, nor e
it enter into the heart of man to concei
1 Cor. 3. 9. *what God hath reſerved for us*, and y
that is ſpoken of Grace, and therefo
what is Glory? Could we but open th
to you, it were even enough to put you i
to heaven, while you are here upon earth
It is called the *new Jeruſalem*, *Glory*, *joy*
Maſters joy, *Fathers Houſe*, *Kingdom*
Kingdome of Glory, *Heaven*, *Light*, *Lif*
Eternall life. Look but on that one place
2 Cor. 4. 17. *For our light afflictions which*
are but for a moment, worketh for us aſar
more exceeding and eternall weight ofglory.
It is one of the neereſt expreſſions we read
of. 1 Glory. 2 Weight of glory, 3 Ex-
ceeding weight of glory. 4 More ex-
ceeding weight of glory. 5 A far more
exceeding weight of glory. 6 Nay, a far
more exceeding and eternall weight of
glory, and this is the glorious liberty of the
ſons of God: But we muſt ſhut up this,
becauſe I would not willingly keep you
off,

off, from that which is the chief I intended in this Diſcourſe.

Thus have we as *briefly* as the largeneſſe and concernment of the ſubject would ſuffer us, finiſhed thoſe three Generals which we propoſed in the handling of this Doctrine: I ſhould now come to *the application* of what I have ſaid, and the largeneſſe of the ſubject would afford much for comfort and for caution: for direction and incouragement to the people of God. But I have other worke to doe firſt.

This Text is the maine *Baſis* whereon this Doctrine of *Chriſtian freedome* is built: and in regard many have endeavoured to *build* their owne ſuperſtructures, hay and ſtubble on it, which the *foundation* will never beare; I ſay, in regard there are ſo many Opinions which plead *patronage* from this Doctrine, I conceive it is my great worke to *vindicate* ſo excellent a Doctrine as this is of *Chriſtian freedome*, from thoſe falſe, I may ſay, *licentious* Doctrines which are faſtened and fathered on it: And to ſhew you that neither this *Doctrine*, nor yet this *Text* will afford *countenance*, or contribute any *ſtrength* to ſuch *poſitions*, and opinions,

opinions, which they would seem to *deduce* from it and build upon it.

* *Primum toto pectore precor ut Dominus noster Jesus Christus, qui factus est nobis à Deo patre, sapientia, justitia, sanctificatio, & redemptio, & in quo sunt omnes thesauri sapientiæ & cognitionis absconditi, ut spiritu sancto suo sanctificet, et in omnem veritatem ducat, ad divinæ suæ gratiæ gloriam, & æternam nostram salutem.* Aug. *de ord. et modo prædestin.*

Cupimus enim investigare quid verum sit, neque id solum sed quod cum veritate pietatem quoque præterea erga Deum habeat conjunctam. C. Sadol. *in* 8 Rom.

The worke is great, for I am to deale with the greatest *knots* in the *practicall* part of Divinitie, and mens *judgements* are various, *Scripture* is pleated on all hands: The more difficult the vvorke, the more need of your prayers, that the *Father* of light, would go before us, and by his owne light leade and guide us *into the wayes of all truth**.

In confidence of which we shall adventure to *lanch* into these deepes, and fall to the examination and *triall* of those Doctrines, vvhich are *deduced* from, and would seem to be built upon this Text.

The first Doctrine and the maine that they would seeme to build vpon this Text is, *That Beleevers are freed from the Law.* And this shall be the first Query we will propound and examine.

1 Query. 1 Query. *Whether this be any part for freedome by Christ to be freed from the Law?*

Law? I set it downe in this *largenesse* and wideneſſe, but shall gradually fall into the closer handling of it.

Answ. For the answer of this in generall as it is propounded, we must confesse we are not without some places of Scriptures which declare the law to be *abrogated*: nor without some againe that speake it yet to be in *force*. We will give you a taste of some of them.

1 Wee will beginne with those that seeme to speake the abrogation of it, *Jer.* 31. 31, 32, 33. *Behold, the dayes come, saith the* LORD, *that I will make a new covenant with the house of Israel, and with the house of Judah*: 32. *Not according to the Covenant that I made with their Fathers in the day* that *I tooke them by the hand, to bring them out of the land of* Egypt, *which my Covenant they brake, although I was an husband to them, saith the* LORD. 33. *But this* shall be *the Covenant* that *I will make with the house of Israel; After those dayes, saith the* LORD, *I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people*, Rom. 7. 1, 2, 3. *Know ye not, brethren, (for I speak to them that know the Lord) how that the Law*

hath dominion over a man as long as he
Verſ. 2. *liveth? For the woman which hath a*
husband, is bound by the law to her huſ-
band ſo long as he liveth, but if her huſ-
band be dead, ſhe is looſed from the law of
Verſ. 7. *her Husband. So then if while her huſ-*
band liveth, ſhe be married to another man,
ſhe ſhall be called an adultereſſe; but if her
husband be dead, ſhe is free from that law,
ſo that ſhe is no adultereſſe, though ſhe be
married to another man. And that the A-
poſtle doth here ſpeake of the *Morall*
Law, is evident from the ſeventh verſe,
And that we are freed from it, ſee the
ſixth verſe, &c. See alſo, *Rom.* 6. 14. *Let*
not ſinne reigne, for you are not under
the Law, Gal. 3. 19, 24. *The law was ad-*
ded, becauſe of tranſgreſſion till the ſeed
came, Gal. 4. 4, 5. *Chriſt was made un-*
der the Law, to redeeme them that were un-
der the Law, &c. Rom. 8. 2. *For the law of*
the ſpirit of life hath made me free from the
law of ſin and death, &c. Gal. 5. 18. *But*
if you be led by the ſpirit, you are no more
under the Law, Rom. 10. 4. *Chriſt is the end*
of the Law, &c. 1 Tim. 1. 8, 9, 10. *The*
law is good if uſed lawfully, but the law is
not made for the righteous, &c.

So that you ſee there ſeemes to be a great

great deale of *ſtrength* in the Scripture to prove the Abrogation of the Law, that wee are dead to the Law, freed from the Law, no more under the Law. Which Scriptures we ſhall have to deale withall afterwards; for the preſent I do onely name them, to let you ſee the ſtrength which the Scriptures ſeeme to hold out for the firſt Opinion, the Abrogation of the Law

2 Now ſecondly, there are ſome Scriptures againe which ſeeme to hold up the Law, and ſay, the Law is ſtill in force: I ſay, ſome which ſeeme to ſpeake the Obligation, as the other the Abrogation of it, *Rom.* 3. 31. *Doe wee make void the Law through faith? God forbid: yea, we eſtabliſh the Law:* this ſeemes to be contrary to the former: the other ſeemes to ſpeake of the abrogation, this of the eſtabliſhment, and obligation of the Law. So Matth. 5. 17. *Thinke not that I am come to deſtroy the Law or the Prophets, I am not come to deſtroy but to fulfill: for verily I ſay unto you, till heaven and earth paſſe away, one jot, or one tittle ſhall in no wiſe paſſe from the Law, till all be fulfilled, &c.*

Upon theſe varieties of Texts, men have

have grounded their variety of Opinion for the Abrogation of, and Obligation to the Law. There is no queſtion but the Scripture ſpeakes truth in both, the are the words of Truth; and though the ſeeme here to be as the *accuſers* of Chriſt never a one ſpeaking like the other; yet if we were able to finde out the meaning, we ſhould find them like *Nathan* and *Bathſheba*, both ſpeaking the ſame things.

a *Legis nomen eſt* νομόθεσια, *et variæ ſunt legis ſpecies. Beza. Vide Minſh. in voc: Decalog.*

Now for the finding out the truth under theſe ſeeming *contrarieties*, and for the anſwer to the *Quære*, leſt we ſhould beate the ayre, and ſpend our breath to no purpoſe; it will be neceſſary to *inquire* two things.

1 What is meant by the word *Law*.

2 In what *ſenſes* this word is uſed in Scripture. And when this is done there will be a way opened to the clearing of the truth, and anſwer of the *Quæries*.

1 For the firſt: What is meant by this word Law?

b תורה *Ex. adic.* ירה *in Hiph'l* הורה *docuit, inſtituit, &c. hinc nomen* תורה *doctrina, inſtitutio.*

Paſſing by others; the word which is of frequent uſe for the Law, in the Old Teſtament is b *Torah*; which is derived of another word, which ſignifies to throw darts; and in a ſecond ſignification to teach

teach, to inſtruct, to admoniſh; and ſo it is uſed for any doctrine or inſtruction which doth teach, informe, direct us; as in *Pro.* 13. 14. c *The law of the wiſe is a fountaine of life to depart from the ſnares of death.* Here law is taken in a large ſenſe for any Doctrine or direction, which proceeds from the wife. So *Pro.* 3. 1. and 4. 2.

Lex ſagitta quæ collimat in Chriſtum tanquam ſcopum ſuum. Paſſor.

c תורת חכם פיקוו חיים.

In the New Teſtament the Word d *Law* is derived of another word which ſignifies to *diſtribute*; becauſe the Law doth *diſtribute*, or render to God and man their due.

d νόμος *à verbo* νέμω, *tribuo, diſtribuo, &c. viam. Paſſor.*

And in briefe, this word *Law*, in its naturall ſignification, both in the Old and New Teſtament, doth ſignifie any doctrine, inſtruction, law, ordinance ſtatute, divine or humane; which doth teach, direct, command, or bind men *to any dutie* which they owe to God or man. And ſo much for the firſt.

2 In what ſenſes this word *Law* is uſed in the Scriptures.

I ſhall not trouble you with all the acceptations of it; onely name ſome of the chief to you.

1 It is ſometimes taken for the Scriptures of the Old Teſtament, the Books of

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Lex aliquando late ſumitur pro univerſa religionis œconomia ante Chriſtum, proque univerſis libris V. T. Chamier. 5. T. l. 15. c. 3. ſect. 5, 6, 7.

Moſes, *Pſalmes*, and *Prophets*. And the *Jewes* underſtood it in the *Joh.* 12. *We have heard out of the Law that Chr abideth for ever.* So Joh. 15. 25. *This co eth to paſſe that the word might be fulfil which was written in their law, They h ted me without a cauſe*, Pſal. 35. 19. T like you have in 1 *Cor.* 14. 21. where t Apoſtle repeating the words of *Iſaia Iſa.* 28. 11. ſaith, it is vvritten in t Law.

Sumitur aliquando pro univerſa doctrina. Vel ut Nov. Teſta Litera jubetur, ſpiritu animatur. Lex ſine pe rat, ſed pides efficit. Beza in loc.

2 It is ſometime taken for the *Word* of God, Promiſes, and Precep Pſal. 19. 7. *The Law of God is perfect co verting the ſoule:* You know converſio ſpeakes the promiſe; neither juſtificat on nor ſanctification are the fruits of th Law alone; the Law *commands*, bu gives no *Grace*. So that either by Law muſt be meant the *Promiſe* too; elſe tha by this Converſion is not meant Rege neration.

3 It is ſometimes taken for the firſ Bookes of *Moſes*, Gal. 3. 21. *If there had beene a Law given which could have gi ven life, verily righteouſneſſe ſhould have been by the Law*, John 1. 45. *We found him of whom Moſes in the Law did write*, Luke 24. 44. *All muſt be fulfilled written in the Law*

Law of Moſes: meaning the five Bookes of Moſes, *Gal.* 4. 21.

Lex ſumitur contractius, pro ea doctrina quæ et operum juſtitiâ explicat, et ei juſtitiæ ſalutem policetur; quo ſenſu opponitur Evangelio, Chamier. in loco citato.

4 It is taken for the Pædagogy of Moſes in his foure laſt Books, *Joh.* 5. 46. *Had you believed Moſes, you would have believed me; for he wrote of me*, Joſh. 1. 7, 8.

5 Sometimes for the Morall *Law* alone, the Decalogue, *Rom.* 7. 7. & *Rom.* 7. 14, 20.

6 Sometimes for the *Ceremoniall*, Luk. 16. 16.

7 Sometimes for all the Lawes Morall, Ceremoniall, Judiciall, *Joh.* 1. 17. *The Law came by Moſes, but grace and truth by Jeſus Chriſt.* [a] Grace, in oppoſition to the *Morall*; *Truth*, in oppoſition to *Ceremonial*; which was but the ſhadow.

[a] *Chryſoſt. in locum.*

Now alſo the controverſie lies in this laſt; the law as it is taken for the Morall, Judiciall, Ceremoniall Law; and yet in two of them we finde more clearneſſe of agreement: the great difficulty is of the firſt.

Lex ceremonialis data fuit uſque dum veniret ſemen illud Abrahamo promiſſum. Gal. 3. 16. Grotius. Nihil opus fuit legem ceremonialem antiquari, quæ ad tempus conſtituta ipſa temporis maturitate evanuit. Idem.

First, for the *Ceremoniall Law* vvhich was an Appendix to the first Table of the Morall Law; and is an Ordinance containing precepts of worſhip to the *Jewes*

when they were in their infancie; a
that,

1 To keepe them under hope.

2 To preserve them from will-wo
ship.

3 To be a wall of separation betwe
them and the Gentiles. And this all
gree to be abrogated both in truth, a
in fact.

Cum venisset tempus quo gentes aliæ cum piis Judæis in unius veri Dei cultum coalescerent, impleta circumcisionis promissione, legis causa cessante, æquum erat legem cessare, Grotius. * *Ex legibus judicialibus illæ sunt perpetuæ quæ sunt juris communis, sive quæ habent aliquid morale, illæ vero abrogatæ quæ sunt particularis, &c. stated.*

Secondly, for the *Judiciall* Law, whic
was an *Appendix* to the *second* Table; a
was an Ordinance containing *Prece*
concerning the Government of the peop
in *civill* things.

1 That there might be a *rule* of co
mon and publique *equity*.

2 That they might be *distinguish*
from others.

3 That the Government of Chri
might be typified.

And so here as this was *typicall* o
Christ, so far it is ceased; * but that whic
is of common and generall equitie re
maines still in force. It is a Maxime, *Tho*
judgements which are common and natu
rall, are morall and perpetuall. But in thes
two we find few dissenters. All the con
troversie will be in the third.

Thirdly,

Thirdly, the *Morall Law* which is scattered throughout the whole *Bible*, and *summed* up in the Decalogue. And for *substance* containes such things as are *good* and holy, and agreeable to the will of God, being the *image* of the Divine will; a *beame* of his holinesse: the summe of which is love to God, love to man.

And here is now one of the great Disputes in these dayes: Whether this be abrogated, Or to hold to the Query: *Whether Beleevers are freed from the Morall Law.* All agree that we are freed from the curses and maledictions; from the indictments and accusations; from the Coactions and irritations, &c. and other particulars which wee named before.——But the question is, if you will have it in plaine tearmes: *Lege Pareum, in Rom. 6. 14.*

Quest. *Whether are Beleevers freed from the obedience to the Morall Law; or from the Morall Law as a rule of obedience?*

Some there are that positively, or peremptorily affirm that we are freed from the Law as a *Rule*, and are not, since Christ, tyed to the obedience of it.

Legem quidem Christus pro nobis implevit, sed non ut illam irritam faceret, &c. Beza.

Others say, It doth still remain in force as a *Rule of* Obedience, though it be *abolished* in other respects. We are still under

the

when they were in their infancie; and that,

1 To keepe them under hope.

2 To preserve them from will-worship.

3 To be a wall of separation betweene them and the Gentiles. And this all agree to be abrogated both in truth, and in fact.

Cum veniſſet tempus quo gentes aliæ cum piis Judæis in unius veri Dei cultum coaleſcerent, impleta circumciſionis promiſſione, legis cauſa ceſſante, æquum erat legem ceſſare, Grotius. * *Ex legibus judicialibus illæ ſunt perpetuæ quæ ſunt juris communis, ſive quæ habent aliquid morale, illæ vero abrogatæ quæ ſunt particularis, &c. Aſſled.*

Secondly, for the *Judiciall* Law, which was an *Appendix* to the *ſecond* Table; and was an Ordinance containing *Precepts* concerning the Government of the people in *civill* things.

1 That there might be a *rule* of common and publique *equity*.

2 That they might be *diſtinguiſhed* from others.

3 That the Government of Chriſt might be typified.

And ſo here as this was *typicall* of Chriſt, ſo far it is ceaſed; * but that which is of common and generall equitie remaines ſtill in force. It is a Maxime, *Thoſe judgements which are common and naturall, are morall and perpetuall.* But in theſe two we find few diſſenters. All the controverſie will be in the third.

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Thirdly, the *Morall Law* which is ſcattered throughout the whole *Bible*, and *ſummed* up in the Decalogue. And for *ſubſtance* containes ſuch things as are *good* and holy, and agreeable to the will of God, being the *image* of the Divine will; a *beame* of his holineſſe: the ſumme of which is love to God, love to man.

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Lege Parcum, *in* Rom. 6. 14.

Queſt. *Whether are Beleevers freed from the obedience to the Morall Law; or from the Morall Law as a rule of obedience?*

Legem quidem Chriſtus pro nobis implevit, ſed non ut illa irritam faceret, &c. Beza.

Some there are that poſitively, or peremptorily affirm that we are freed from the Law as a *Rule*, and are not, ſince Chriſt, tyed to the obedience of it.

Others ſay, It doth ſtill remain in force as a *Rule of* Obedience, though it be *abroliſhed* in other reſpects. We are ſtill under

the

the *conduct* and commands of the Law, though not under the *curses* and penalties of it.

Liberavit à maledictione legis, à non directione legis, Beza *in* Mat. 5 17.

Others say againe, that we are freed from the law, as given by *Moses*, and are onely tyed to the obedience of it, as it is given by *Christ*. And though they are subject to those commands, and that Law which *Moses* gave, yet not as he gave it, but as Christ renewes it; and as it comes out of the hand, and from the authority of Christ; *Joh.* 13.34. *A new commandment I give unto you, that you love one another*; 'tis a Commandment, for Christ is both a Saviour and a Lord; and it is a *new one*, not that it was not before, but because now *renewed*, and we have it immediately from the hands of Christ. I shall not much dislike this, acknowledge the morall Law as a rule of obedience and Christian walking, and there will be no falling out, whether you take it as promulged by *Moses*, or as handed to you, and renewed by Christ.

Novum, non quoad institutionem, sed restitutionem.

Lex moralis est æternæ justitiæ regula. Alsted.

Est norma conformitatis quam Deus à nobis requirit. Idem.

And indeed the Law as it is considered as a *rule* can no more be *abolished* or changed, then the nature of good and evil can be abolished and changed. The substance of the Law is the summe of Doctrine concerning *piety* towards God, and Charity towards

towards our neighbours, *temperance* and *sobriety* towards our selves. And for the substance of it, it is Morall and Eternall, and cannot be abrogated. We grant the *circumstances*, they were but temporary & changeable, and we have now nothing to doe with the *Promulger* Moses, nor the *place* where, Mount Sinai, nor the time fifty dayes after they came out of *Egypt*, nor yet as it was vvritten in Tables of stone, *delivered* with thundring and lightning, &c. We looke not to *Sinai* the hill of bondage, but to *Sion* the mountaine of *Grace*; and we take the Law as the *Image* of the divine *Will* of God, which we desire to obey, but from which we do not expect *life* and favour, nor *feare* death and rigor; and this I conceive the concurrent opinion of all Divines. The Law is * *abrogated* in respect of power, to justifie or condemne; but it remaines still of force to direct us in our *lives*. * It condemnes sin in the faithfull, though it cannot condemne the faithfull for sinne. * Farre be it from us, that prophane opinion, to take away the law as a Rule, which is an *inflexible* rule of living, and by teaching, admonishing, chiding, reproving, prepares

Usus legis moralis est in statu innocentiæ, miseriæ gratiæ, gloriæ. Alst

* *Abrogata est lex, quoad vim justificandi: valet tamen & viget quoad vim dirigendi.*

* *Et peccatum condemnat in ipsis fidelibus, quamvis non fideles.*

* *Observatio Legis est necessaria Christiano homini, atq; à fide separare non potest.* Zanch.

Facessat longe ex animis nostris profana

ista opinio legem non esse regulam; est enim inflexibilis vivendi regula. Calvin.

us

us to every good worke, as *Calvin.*

Quoad Justificationem, accusationem, condemnationem, coactionem, tamen non quoad obedientiam, Chemnit.

The Law is void for the *damnatory*, not its *directory* power, we are not under the *curse*, but yet the *commands*. Another.

The *Morall* Law is perpetuall and *immutable*; this is an everlasting truth, that the creature is bound to worship and obey his Creator, and so much the *more* bound, as hee hath *received* the greater benefits; and we confess; to be free from obedience, is to be servants unto sinne.

But these things we shall speake more largely unto in the following discourse.

And therefore against that opinion which holds forth the *abrogation* of the law, and saith that we are freed from the obedience of it; I shall lay downe, and endeavour to make good these *two Positions*, which will serve fully to answer the *Query*. and *refute* them. The *Positions* are these:

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We will begin with the first, *That the Law in the substance of it doth remaine in force, as a rule of walking to the people of God.* I shall not need to stay long in this, for the second position being made good, doth hold forth and establish this also, by the *law*, you know is meant the *morall* law comprehended in the *Decalogue* or ten Commandments, by the *substance* of it, I meane, the things *commanded* and forbidden, which are *morally* good and evill, and cannot be changed or abolished: For what is the law in the *substance* of it, but that law of nature *ingraven* in the heart of man in innocency? and what was that, but the *expresse Idea*, or representation of Gods owne image; Even a *beame* of his owne *holiness*, which cannot be *changed* or abolished no more then the *nature* of good and evill? And that the law thus considered in the *substance* of it, doth remaine as an unchangeable *Rule* of walking to Beleevers, I am now to prove. *Pos.* 1.

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But it may be all these are of no authority, they are of no power with them,

[a] *Hactenus itaque abrogata est lex Dei, quatenus nos amplius non damnat, nec iram in nobis operatur, &c. Attamen legem id. a nonfastidientes rejicimus, damnamus omnia quæ hæretici veteres, et Neoterici contra legem Dei edederunt.* Helvetica Confessio Artic. 12 pag. 38. [b] *Credimus omnes legis figuras adventu Christi sublatas esse, quamvis earum veritas, et substantia nobis in eo constet in quo sunt omnes impletæ, legis tamen doctrina utenda est, tum ad vitam nostram confirmandam, tum ut ea magis in promissionibus Evangelicis confirmemur.* Gal. Confes. Artic. 23. pag. 106. Concordat cum Belgic. Confes. Artic. 25. pag. 175.

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and

Lex aliquando ita ſumitur pro univerſa religionis œconomia ante Chriſtum, proque univerſis libris V. T. Chamier. 5. T. l. 15. c. 3. ſect. 5, 6, 7. Sumitur aliquando pro univerſa doctrina. Vet. et Nov. Teſta. Litera jubens, ſi intuearis. Lex ineperat ſed fidei efficit. Beza in loc.

Moſes, Pſalmes, and *Prophets*. And ſo the *Jewes* underſtood it in the *Joh.* 12. 34. *We have heard out of the Law that Chriſt abideth for ever*. So Joh. 15. 25. *This cometh to paſſe that the word might be fulfilled which was written in their law, They hated me without a cauſe*, Pſal. 35. 19. The like you have in 1 *Cor.* 14. 21. where the Apoſtle repeating the words of *Iſaiah*, *Iſa.* 28. 11. ſaith, it is vvritten in the Law.

2 It is ſometime taken for the *whole Word* of God, Promiſes, and Precepts, Pſal. 19. 7. *The Law of God is perfect converting the ſoule*: You know converſion ſpeakes the promiſe; neither juſtification nor ſanctification are the fruits of the Law alone; the Law *commands*, but gives no *Grace*. So that either by Law muſt be meant the *Promiſe* too; elſe that by this Converſion is not mean: Regeneration.

3 It is ſometimes taken for the five Bookes of *Moſes*, Gal. 3. 21. *If there had beene a Law given which could have given life, verily righteouſneſſe ſhould have been by the Law*, John 1. 45. *We found him of whom Moſes in the Law did write*, Luke 24. 44. *All muſt be fulfilled written in the Law*

Law of Moſes: meaning the five Bookes of Moſes, *Gal.* 4. 21.

4 It is taken for the Pædagogy of Moſes in his foure laſt Books, *Joh.* 5. 46. *Had you believed Moſes, you would have believed me; for he wrote of me*, Joſh. 1. 7, 8.

5 Sometimes for the Morall *Law* alone, the Decalogue, *Rom.* 7. 7. & *Rom.* 7. 14, 20.

6 Sometimes for the *Ceremoniall*, Luk. 16. 16.

7 Sometimes for all the Lawes Morall, Ceremoniall, Judiciall, *Joh.* 1. 17. *The Law came by Moſes, but grace and truth by Jeſus Chriſt.* [a] Grace, in oppoſition to the *Morall*; *Truth*, in oppoſition to *Ceremonial*; which was but the ſhadow.

Now alſo the controverſie lies in this laſt; the law as it is taken for the Morall, Judiciall, Ceremoniall Law; and yet in two of them we finde more clearneſſe of agreement: the great difficulty is of the firſt.

Firſt, for the *Ceremoniall Law* vvhich was an Appendix to the firſt Table of the Morall Law; and is an Ordinance containing precepts of worſhip to the *Jewes*

Lex ſumitur contrarium, pro ea doctrina quæ et operum juſtitiã explicat, et ei juſtitiæ ſalutem policetur; quo ſenſu opponitur Evangelio, Chamier. in loco citato.

[a] *Chryſoſt. in locum. Lex ceremonialis data fuit uſque dum veniret ſemen illud Abrahamo promiſſum. Gal. 3. 16. Grotius. Nihil opus fuit legem ceremonialem antiquari, quæ ad tempus conſtituta ipſa temporis maturitate evanuit. Idem.*

when they were in their infancie; and that,

1 To keepe them under hope.

2 To preserve them from will-worship.

3 To be a wall of separation between them and the Gentiles. And this all agree to be abrogated both in truth, and in fact.

Cum venisset tempus quo gentes ab ex cum pijs Judæis in unius veri Dei cultum coalescerent, impleta circumcisionis promissione, legis causa cessante, æquum erat legem cessare, Grotius. * *Ex legibus judicialibus illæ sunt perpetuæ quæ sunt juris communis, sive quæ habent aliquid morale, illæ vero abrogatæ quæ sunt particularis, &c. Alsted.*

Secondly, for the *Judiciall* Law, which was an *Appendix* to the *second* Table; and was an Ordinance containing *Precepts* concerning the Government of the people in *civill* things.

1 That there might be a *rule* of common and publique *equity*.

2 That they might be *distinguished* from others.

3 That the Government of Christ might be typified.

And so here as this was *typicall* of Christ, so far it is ceased; * but that which is of common and generall equitie remaines still in force. It is a Maxime, *Those judgements which are common and naturall, are morall and perpetuall.* But in these two we find few dissenters. All the controversie will be in the third.

Thirdly,

Thirdly, the *Morall Law* which is scattered throughout the whole *Bible*, and *summed* up in the Decalogue. And for *substance* containes such things as are *good* and holy, and agreeable to the will of God, being the *image* of the Divine will; a *beame* of his holinesse: the summe of which is love to God, love to man.

And here is now one of the great Disputes in these dayes: Whether this be abrogated, Or to hold to the Query: *Whether Beleevers are freed from the Morall Law.* All agree that we are freed from the curses and maledictions; from the indictments and accusations; from the Coactions and irritations, &c. and other particulars which wee named before.——But the question is, if you will have it in plaine tearmes:

Lege Pareum, in Rom. 6. 14.

Quest. *Whether are Beleevers freed from the obedience to the Morall Law; or from the Morall Law as a rule of obedience?*

Some there are that positively, or peremptorily affirm that we are freed from the Law as a *Rule*, and are not, since Christ, tyed to the obedience of it.

Legem quidem Christus pro nobis implevit, sed non ut illa irritam faceret, &c. Beza.

Others say, It doth still remain in force as a *Rule of* Obedience, though it be *abolished* in other respects. We are still under

the

the *conduct* and commands of the Law, though not under the *curses* and penalties of it.

Liberavit à maledictione legis, à non directione legis, Beza *in* Mat. 5 17.

Others say againe, that we are freed from the law, as given by *Moses*, and are onely tyed to the obedience of it, as it is given by *Christ*. And though they are subject to those commands, and that Law which *Moses* gave, yet not as he gave it, but as Christ renewes it; and as it comes out of the hand, and from the authority of Christ; *Joh.* 13.34. *A new commandment I give unto you, that you love one another*; 'tis a Commandment, for Christ is both a Saviour and a Lord; and it is a *new one*, not that it was not before, but because now *renewed*, and we have it immediately from the hands of Christ. I shall not much dislike this, acknowledge the morall Law as a rule of obedience and Christian walking, and there will be no falling out, whether you take it as promulged by *Moses*, or as handed to you, and renewed by Christ.

Novum, non quoad institutionem, sed restitutionem.

Lex moralis est æternæ justitiæ regula. Alsted.

And indeed the Law as it is considered as a *rule* can no more be *abolished* or changed, then the nature of good and evil can be abolished and changed. The substance of the Law is the summe of Doctrine concerning *piety* towards God, and Charity towards

Est norma conformitatis quam Deus à nobis requirit. Idem.

towards our neighbours, *temperance* and *sobriety* towards our selves. And for the substance of it, it is Morall and Eternall, and cannot be abrogated. We grant the *circumstances*, they were but temporary & changeable, and we have now nothing to doe with the *Promulger* Moses, nor the *place* where, Mount Sinai, nor the time fifty dayes after they came out of *Egypt*, nor yet as it was vvritten in Tables of stone, *delivered* with thundring and lightning, &c. We looke not to *Sinai* the hill of bondage, but to *Sion* the mountaine of *Grace*; and we take the Law as the *Image* of the divine *Will* of God, which we desire to obey, but from which we do not expect *life* and favour, nor *feare* death and rigor; and this I conceive the concurrent opinion of all Divines. The Law is * *abrogated* in respect of power, to justifie or condemne; but it remaines still of force to direct us in our *lives*. * It condemnes sin in the faithfull, though it cannot condemne the faithfull for sinne. * Farre be it from us, that prophane opinion, to take away the law as a Rule, which is an *inflexible* rule of living, and by teaching, admonishing, chiding, reproving, prepares

Usus legis moralis est in statu innocentiæ, miseriæ gratiæ, gloriæ. Alst

* *Abrogata est lex, quoad vim justificandi valet tamen & viget quoad vim dirigendi.*

* *Et peccatum condemnat in ipsis fidelibus, quamvis non fideles.*

* *Observatio Legis est necessaria Christiano homini, atq; à fide separare non potest.* Zanch. *Facessat longe ex animis nostris profana*

ista opinio legem non esse regulam; est enim inflexibilis vivendi regula. Calvin.

us to every good worke, as *Calvin.*

Quoad Justificationem, accusationem, condemnationem, coactionem, tamen non quoad obedientiam, Chemnit.

The Law is void for the *damnatory*, not its *directory* power, we are not under the *curse*, but yet the *commands*. Another.

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a *Hæc ergo tanquam abrogata est lex Dei, quatenus nos spectat, non damnat, nec vim in nobis operatur &c. Attamen legem non fallificantes, spernimus, damnamus omnia quæ Hæretici veteres, et Neoterici contra legem Dei dederunt.* Helvetica Confessio Artic. 12 pag. 38. b *Credimus omnes legis figuras adventu Christi sublatas esse, quamvis tamen veritas, et substantia nobis in eo constet in quo sunt omnia impletæ, legis tamen doctrina utenda est, tum ad vitam nostram confirmandam, tum ut ea magis in promissionibus Evangelicis confirmemur.* Gal. Confes. Artic. 23. pag. 106. Concordat cum Belgic. Confes. Artic. 25. pag. 175.

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Indoctrinis quorumvis mortalium admittendis, adhibendũ est examen. Daven. Ad ipsum verbũ Dei oportet nos omnes disciplinas et opiniones tanquam ad lydium lapidem examinare, Corn. Agrip. de van. scienti. Isa.8.20. Cum dogma aliquod proponitur credendum, aut agendũ, si mihi hominem præstare velim examinari oportet quicquid proponitur, &c.

and indeed if theſe things be not *Evinced* out of the word of God, they ſhall be of *no power* with us; wee reverence them and their writings, but wee muſt not *Iurare in verba, build* our faith upon them as a *ſure* foundation; this is againſt our Chriſtian liberty, to be *inſlaved* to the judgements of any. *To the Lawes and to the Teſtimonies, if they ſpeak not according to this word, it is becauſe there is no light in them:* We will therefore give you ſome proofes out of the Word, and then draw them into Arguments, or draw Arguments from them, Matth. 5.17. 18. *Think not that I am come to deſtroy the Law, or the Prophets. I am not come to deſtroy, but to fulfill; for verily I ſay unto you, c till heaven and earth ſhall paſſe away * one jot or one tittle ſhall not paſſe from the Law till all be fulfilled.* The place ſeemes to be very

2 ἕως ὅτ᾽ ἂν παρέλθῃ ὁ οὐρανὸς, non cenſemus hic reſpici tempus ἐκπυρώσεως, ut in Petri Epiſtola, 2 Pet. 3.10. ſed dictum eſſe παροιμιῶδες, quaſi latine dicas, uſque dum cœlum ruat: Grotius in locum. Lucas habet, facilius ſit cœlum et terram perire, in quo loquendi genere non dei potentia, ſed naturalis ordo reſpicitur. Lege Capel. Spicileg. in locum, ἰῶτα ἓν ἢ μία κεραία, &c. de his verbis. Lud. de dieu in loc. Capel. Spicileg. et Grotius, multa dicunt.

full

full and very plaine, for the continuance of and Obligation to the Law, and yet there are b *corrupt* readings of theſe vvords, and a *ſiniſter* interpretations, ſome would have it to be underſtood that Chriſt would not *aboliſh till* he had fulfilled it. Indeed hee vvas the end of the law, as the Apoſtle ſpeakes, *Rom.* 7.14. But *finis perficiens, non interficiens*, the *perfecting* and conſummating end, not the *deſtroying* and abiliſhing end thereof; the Law had an *end* of *perfection* and conſnmmation in Chriſt, not an *end* of *deſtruction* and abolition. You ſee here c Chriſt gives a ſtricter expoſition of the law, and vindicates it from the corrupt gloſſes of the Phariſees, vvhich ſurely ſpeakes the continuance, not the abrogation of it. And agreeable to this place is that of the

b Τί δοκεῖτε, ὅτι ἦλθον πληρῶσαι τὸν νόμον, ἢ τοὺς προφήτας; οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. *Recenſetur hæc legio inter facilegia Marcionis, in Evangelio ſuo. Heinſius in locum.*

c *Hoc autem vult Chriſtus vos putatis me veniſſe ut ego legem ſolvam, atque abrogem, at vero tantum abeſt, ut doctrina mea eam ſolvam, ut contra, ſenſum legis intimiorem et pleniorem longeque perfectiorem, et exactiorem ejus intelligentiam ego tradam, quam ſolitum eſt hactenus vobis proponi à doctoribus veſtris,* Capel. Spicileg. in Mat. 5. 21. *Quod accuratius Chriſtus expoſuit, magis ad Chriſtianos pertinere creditur.* Chamier. *Unde poteſtis perſpicere quam longe abſim à diſſolvenda lege, qui abſolutiorem ejus intelligentiam vobis tradam quam hactenus unquam edocti eſtis:* Capel. Spicileg. in verſe 18. *ejuſdem* cap.

Apoſtle, which ſpeaks the ſame language,
d *Illud*, *Rom.* 3. 31. *Doe we make* d *void the*
λύειν τὸν *Law through Faith? God forbid: yea, we*
νόμον *eſtabliſh the Law.* How? not for juſtificati-
Mat. 5. 17. on; for ſo Faith makes it void, but as a rule
apertum eſt of obedience, and ſo faith will eſtabliſh it.
ita ſumi, The Apoſtle tells us, *Rom.* 7. 13, 22, 25.
κ*τ*, That *the Law is holy, juſt, good,* and he de-
καλὸς γεῖν lighted in the Law of God, &c. *Yea with*
τὸν νόμον *his minde hee ſerved the Law of God* So
in hoc loco, *Grotius, in* *James* 2. 8. *If you fulfill the royall law of*
Mat. 5. 17. *liberty, ye do well,* and what law that was,
James 2. 8. he ſhewes in the 11 verſe, to be the Deca-
logue of the Morall law, 1 *John* 2. 4. *He*
Verſe 11. *that ſaith I know him and keepeth not his*
1 Joh. 2. 4. *Commandments, is a lyar,* 1 John 3. 4. *Sin*
is the tranſgreſſion of the Law.
1 John 3. 4. Now then ſince Chriſt vvho is the beſt expounder of the Law, doth ſo largely ſtrengthen and confirme the law, witneſſe this Sermon on the Mount: and in *Mar.* 10. 21. Since *faith* doth not *ſupplant*, but *ſtrengthen* the law; ſince the Apoſtle doth ſo often *preſſe* and urge the *duties* commanded in the Law; ſince Saint *Paul* acknowledgeth he did ſerve the law of God in his mind, and that he was under the law to Chriſt, 1 *Cor.* 9. 21.

I may vvarrantably conclude: *That the Law for the ſubſtance of it, doth ſtill remaine a Rule of life to the people of God,* But to all this give me leave to uſe theſe Arguments.

1 *Argu.* If ever the law vvas a *Rule* 1 *Argu.*
of walking, then it is *ſtill* a rule of walking: this is cleare; either it is ſtill, or we muſt ſhew ſome time when it vvas abrogated. But there can be no time ſhewed vvherin it vvas *abrogated:* Ergo.

Min, prob. If any time, then in the time of the Goſpel by Chriſt and his Apoſtles: but not by Chriſt or his Apoſtles: therefore not in the time of the Goſpel.

Min. prob. If Chriſt and his Apoſtles did *command* the ſame things vvhich the law requireth; and forbid and *condemne* the ſame the Law forbiddeth and condemneth: then they did not abrogate it, but *ſtrengthen* and confirme it, &c. But this they did: 1 Chriſt as you ſee, Matth. 5. 19. *He that breaketh the leaſt of theſe Commandments and teacheth men ſo, ſhall be leaſt in the Kingdome of heaven; but he* that *ſhall teach and obſerve them. ſhall be called* not legall Preachers; *but great in the Kingdome of heaven.*

Now in that [a] Christ himselfe did expound, [b] and establish the Law, by his Word and Authority, as in the 5, 6, 7, Chapters of *Matth.* it shewes us the continuance of it; for had it been to be *utterly abolished*, hee would rather have *declared* against it, or have *suffered* it to have died of it selfe; and would not have [c] *vindicated* it, and restored it to its *puritie* from the glosses of the Pharisees, which doings, It clearly speakes to us the *continuance* of, and *obligation* to the law.

And as Christ, so the Apostles, in stead of *abolishing*, they did in their Doctrine establish it; frequently urging the duties of the law to the Churches and people of God, *Rom.* 12.19. *Dearely beloved, avenge not your selves*; Why? *For it is written, vengeance is mine.* So in *Rom.* 13.8, 9, 10. There the Apostle repeateth the Commandments of the second Table; not to repeale or reverse any; but to confirme them as a Rule of walking to the Saints: and hee compreliends them all in this, *Thou shalt love thy neighbour as thy selfe, for love is the* [d] *fulfilling*

[a] *Triplici modo Christus impletor legis.* 1 *Ejus sensum explicando.* 2 *A glossis Pharisæorum vindicando.* 3 *Perfectam obedientiam ei præstando.* Alted.

[b] *Lex non fuit à Christo mutata, sed confirmata, et Christianis proponitur tanquam morum regula.* Chamier.

[c] *Si lex moralis ad Christianos non pertinet, quare dominus tam accurate illam exponeret, et præscriberet, num Evangelium Christi otiose in rerum inutilium explicatione consumi debuit?* [d] *Charitas non est perfecta; sed vera legis impletio.* Beza

of the Law. So also in the 1 *Thess.* 4, 3, 4, 7. *This is the will of God——that you abstaine from fornication; that no man goe beyond and defraud his brother; because the Lord is the avenger of all such.* The like in *Ephes.* 6. 1. *Children obey your parents*; and hee presseth this duty from the authoritie of the precept, and perswades to it from the graciousnesse of the promise. *for this is the first commandment* [e] *with promise*: and as full and plain is that of the Apostle in *Rom.* 3. 31. [f] *Doe we abrogate the Law? no we establish it by faith*: though it carry another, yet it bears this sense also, that though we lay down the law in point of justification, yet we establish it as a *rule* of Christian conversation.

And there are some learned and holy Divines that tell us, that those *threats* and comminations which we have in the Gospel, *viz.* Matth. 3. 10. *The axe is laid to the root of the tree, every tree which bringeth not forth good fruit, is hewen down and cast into the fire*: And that in the fifth of Mat. 22. *Whosoever shall say to his brother, Thou foole, shall be in danger of hell-fire.* And so in other places, they tell us that the *Comminations* and threatnings

[e] *Adjecta est promissio, quod commodum addit præceptum, quod non nisi legis prætione prudent.* Beza in locum.

[f] *Ille ipse Apostolus quo nemo constantius libertatem Christianam defendit, idem de se dici quod maxime vult exercet.* Gro. *Comminationes contineantur in evangelio quatenus evangelium sumitur late pro prædicatione doctrinæ, non quatenus sumitur pro lege fidei.*

in the new Testament, they are not of the *nature* of the Gospel; but are the *confirmation* of the law, and doe plainly demonstrate to us the *continuance* of the law under Grace. You may read the Authour in the place cited, where he doth distinguish the Gospel into the *Doctrine* of the Gospel, and *Grace* of the Gospel; into the preaching of the Gospel by Christ and the Apostles, and the law of faith or spirit of life in Christ. The preaching or doctrine of the Gospel, he tells us containes two things: first, the *promise* of Grace; and secondly, the *confirmation* of the law. And he shews that all those *comminations* and threats which we read in the ..criptures of the New Testament, are no vvay of the *nature* of the Gospel properly so called; but they are the *confirmation* of the law; and declare the *continuance* of it now under the Gospel to be an exact rule of Christians walking and obedience.

And so much might *satisfie* for the clearing of the first Argument: Nay, the *confirmation* of the *position* it selfe, if our

Negamus comminationes esse in evangelio quatenus evangelium est, sive ab ipsa evangelii natura, sed à legis confirmatione. Chami. Tom. 5. l. 15. c. 4. sect. 10. *Istæ comminationes in* Matt. 3. & Mat. 5. &c. *ad legem operum, non ad legem fidei pertinent.* ibid. 12. sect. 8. *Evangelium dividi-*

Cin... distinctio ... gratiam, vel in prædicationem evangelii et legem fidei. 3 cap. 2 sect. & sect. 10. *Prædicatio evangelii continet.* 1 *Promissionem gra...* & 2 *Confirmationem legis.* cap. 4. sect. 13. 14.

B. *adversaries*

adversaries vvould be satisfied. We will hear what they can say therefore, and answer it; and then proceed to the rest of the Arguments.

Object. Some say, Though it be a rule, yet it is a rule at our liberty whether vve vvill obey it or no: It is not a binding Rule.

And there are three severall Opinions of this.

1 Some say, that it binds us no farther then as we are *creatures*, not as vve are Christians, but as we are *creatures*: But why then are not they bound? I hope they are creatures as well as Christians.

2 Others say, It doth binde the *flesh*, but not the *spirit*; it doth bind rhe *unregenerate* part, but not the *regenerate* to obedience, for that is free; and here is a dangerous Gap opened to all licentiousnesse: witnesse the Opinions of *David George*, and the *Valentinians*.

3 Others say, That it is not a *binding* rule at all; beleevers are no more under the law, then *England* under the Lawes of *Spaine*: nor no more bound to the *obedience* of the Law, then any man is bound to the *obedience* of the Lawes of

another Common-wealth : this overthrows, say they, Christian liberty.

Now if this be true, it strikes downe all : if it be a *rule*, but not a binding *rule*; a rule binding to obedience, it will be of small use : and therefore we vvill take off this *cavill* before we goe any further, and shew you that the law is a binding *Rule*, and binds Christians, not as men, but as Christians : and I will but produce five Arguments for the proofe of this : they are managed by another : I shall onely strengthen them with some additions.

1 *Argu.* That which doth cause the *Conscience* of regenerate men to *Excuse*, being observed; or to *Accuse*, being transgressed; that doth bind the conscience of regenerate men, for that it is to bind the conscience to accuse or excuse. But the law of God doth cause the Conscience of the regenerate to *excuse*, being observed; and *accuse*, being transgressed. *Ergo*, doth it bind the conscience.

2 *Argu.* That which hath *power* to say to the conscience of the regenerate Christian, This *ought* to be done, and that *ought* not to be done, doth bind the conscience : but the

the Law of God hath this power, &c. *Ergo*. Though it cannot say, this ought not to be done on paine of damnation, or on paine of the curse : or this ought to be done in reference to justification, or life, &c. yet it shewes it ought to be done as good, and pleasing to God : and this ought not to be done, as displeasing to him.

3 *Argu.* That authoritie by which the Apostles urged Christians to duty, doth bind the conscience to obedience. But the Apostles did use the authority of the law to provoke Christians to do their duty, *Ergo*. For this looke, *Ephes.* 6. 1, 2. *Children obey your parents in the Lord, for this is right; honour your father and mother, &c.*

4 *Argu.* If the Law of God doe not *bind* the conscience of a regenerate man to obedience, then what ever he doth which is commanded in the law, hee doth *more* then his duty; and so their *merits* or sinnes, being guilty of *will-worship* : but in obedience to it hee is not guilty of *will-worship*, nor doth hee merit, *Luke* 17. 10. *When you have done all that is commanded, say that ye are unprofitable servants, &c.*

5 *Argu.* Either the Law doth *bind* the Conscience or Christians to obedience : but Christians

Christians doe not sinne in the breach o
it. But they sin in the breach of it. 1 *Joh.*
3. 4. *Sinne is the transgression of th*
Law, Ergo, *the transgression* of the La
is sinne.

Or take it thus.

If Christians be bound not to sinne, then
they are bound to keepe the Law : bu
Christians are *bound* not to sinne : *Ergo*,
&c. I know the consequent will be de-
nied, that though Christians are *bound* not
to sinne, yet it *followes* not they are
bound to keepe the Law. I will prove
it thus :

Conseq. Prob.

If hee that breaks the Law doth sinne,
then Christians are bound. if not sinne, t
keepe the law. But he that breakes the
law doth sinne, so the Apostle, 1 *Joh.* 3. 4.
sinne is the transgression of the Law. An
where there is no law, there is no trangres-
sion, Ergo.

In pessimis aliquid boni, et in optimis non nihil pessimi; solus homo sine peccato Christus. Tertul.

And now being driuen against the
vvall, they have no way to maintaine the
former errour, but by *another*. And that
is to tell us plainly, that *beleevers* doe no
sinne : Be in Christ, and sin if thou canst.
but that you see the Apostle tels them
they sinne in saying so, 1 *Joh.* 1. 8. *If w*
say we have no sinne, we deceive our selves
an

and the truth is not in us. Nay, * we *make* * ψεύστην
him a lyar, Verse 10. If [we] say, *Apostles*, ποιοῦμεν
as well as others ; for there is no man αὐτὸν,
which sinneth not, *Jeb.* 8. 46. *And in ma*
ny things we offend all, James 3. 2.

Non modo inquit se ipsos fallunt, sed etiam in deum sunt blasphemi, qui deo contrarium testificante sibi puritatem arrogant. Beza in loc.

But if this will not hold, then they say,
that God *sees* no sinne in those that are
beleevers : But what is this ? It is *one*
thing to sinne, and *another* for God not to
see sinne : Indeed he sees not sinne either
to *condemne* beleevers for sinne, or to *ap-*
prove, or allow of sinne in beleevers. He
sees not sinne, that is, he will not see sin
to *impute* it to us when in Christ. But if
this will not hold, then they say, Though
they sinne, and though God doe see
it, for he sees all, and brings all to judge-
ment ; why then they say, God is not
displeased with the sinnes of beleevers.
Certainly *perfect* good must for ever *hate*
that which is perfect evill : and the nearer
it is to him, the more God hates it. In a
wicked man God hates both sinne and
sinner, but here he hates the sinne, though
he pitties and loves the poore sinner, &c.
He is displeased with sinne, though hee
pardon sinne in Christ. But vve will fol-
low this no longer. So much shall suffice
for the proofe and vindication of the first

Semper debemus nos confiteri peccatores, nam quisquis se immaculatum et sine peccato dicevet, aut superbus, aut stultus est. Cyprian.

Argu-

Argument: —— wee will come to the reſt.

2 *Argu.* If the ſame ſinnes are *condemned* and forbidden after Chriſt, which were before Chriſt, then is the law in reſpect of a *rule* of obedience, ſtill in force: but the ſame ſins are forbidden, &c. That which was ſin then, is ſinne now; I ſpeake of ſinne againſt the Morall *Law*, and therefore is the Law ſtill in force to beleevers as a *Rule* of obedience.

3 *Argu.* If the ſame duties which were *enjoyned* in the law, be *commanded* Beleevers under the Goſpel, then the law doth ſtill *remaine* as a *Rule* of direction and obedience, &c. But there are the ſame duties commanded under the Goſpel vvhich are enjoyned in the Law: as I have ſhewed at large, *Rom.* 13. 9, 10, &c. To love God, feare God, &c. Obedience to Parents, *Epheſ.* 6. 1. And therefore the law ſtill remaines a Rule of obedience under the Goſpel.

4 *Argu.* If the things commanded in the law, be *part* of our *holineſſe*, and conformity to God; and that this *conformitie* to the law is required of us, then is the law ſtill in force: but the things commanded are part of our holineſſe, and conformity to

to the law is required of us, *Ergo.* That the things commanded are part of our holineſſe, I ſuppoſe is granted; and that this conformity to the law, is required of us, is eaſie to prove. That which we are to aſpire up unto, and labour, and endeavour after both in our affections and actions, our principles and practiſes, that ſurely is required of us. But to this conformity to the law of God we are thus to aſpire unto, and endeavour after in our affections and actions: *Ergo*

1 That we are to *aſpire* up to it in our *affections*; take but that, *Rom.* 7. 22, 25. Where the Apoſtle ſhews you that *he did delight in the law of God:* and hee ſerved the law in his mind: ——Nay, it was his purpoſe, aime, deſire, endeavour of heart, to be made conformable to that Law, which he ſayes, *is holy, juſt*, and *good*; though he fell ſhort of it, yet he aſpired after it; which ſhews vve are to aſpire after it in our affections.

2 And that we are to *endeavour* after *conformitie* to it in our actions, it is as plaine: take them both together, *Pſal.* 119. 4, 5, 6. *Thou haſt commanded us to keepe thy precepts diligently: Oh that my wayes were directed to keepe thy ſtatutes.*

Then

Then ſhall I not be aſhamed when I have respect unto all thy Commandments: he had reſpect to them in his heart and affections; and he endeavours conformity to them in life and actions. And this was his duty, becauſe God had commanded, Thou haſt commanded us to keepe thy precepts. Oh that my heart were directed to keepe thy ſtatutes.

1 *Argu.* That cannot be part of our *freedome* by Chriſt to be freed from *obedience* to the law; becauſe the Law is *holy, juſt, and good*: and ſurely that is not part of our *freedome*, to be freed from that which is holy, juſt and good. I will give it you in this forme.

That cannot be part of our freedome which is no part of our bondage. But *obedience* and ſubjection to the *Morall* law in that ſenſe I have ſhewed, was never part of our bondage. *Ergo*, cannot be part of our freedome.

That it was never part of our bondage I prove.

That cannot be part of our *bondage* which is part of our *glory*; but obedience and conformity to the law, both in *principle* and in *practice* is part of our glory,

glory. *Ergo*, cannot be part of our bondage.

Againe: That cannot be ſaid to be part of our *bondage*, which is part of our freedome; but to obey the Law is part of our freedome, as you reade in the firſt of *Luke*, verſe 74. *That being delivered from the hand of our enemies, wee might ſerve him in righteouſneſſe and holineſſe all the dayes of our life.* I ſhall proceed no further upon this, you ſee it plaine enough; that the law in the ſubſtance of it doth remaine a rule of walking, or obedience to them in Chriſt. We will give you two or three Applications and come to the ſecond Poſition.

This may then ſerve to *blame* the Papiſts, for their unjuſt charge of us, that we make this a *part* of our Chriſtian *liberty* to be *exempted* from all law, to live as we liſt; and that we are not bound to the obedience of any law in conſcience before God. We *appeale* to all Reformed Churches in the Chriſtian world, whether ever any of them did hold forth ſuch an opinion as this, It is the current Opinion of all Reformed Churches, that Chriſtians are ſubject to

1 *Uſe.* *Lege Chamier: de neceſſitate operum. l. 15. c. 2. Tom. 5. Fideles liberati ſunt à maledictione, non obligatione legis.* Ibid.

the

the rule and the direction to the authority and obligation of the Morall law.

Operamur non in justificationem, sed ex justificatione.

We preach *obedience* to the Law, but not as they doe; they preach obedience to *justification*, and we preach *justification* that we *may* obey.

We cry downe *workes* in opposition to Grace in justification; and cry up *obedience* as the fruits of Grace in sanctification: hee that *walkes* not in *obedience* is a stranger yet to Christ; and he that *rests* in his *obedience* knows not Christ. Indeed many are too like the *Jewes* still; God set up a law for a rule of walking, and they look for justification by it: poore men like Oxen in the yoake; they draw, and toyle, and spend their strength, (as who doe more then they who think to merit;) and when they have done their labour, they are fatted up for slaughter: so these when they have endeavoured hard after their owne righteousnesse, they perish in their just condemnation. These men *Luther* fitly calls the *devils martyrs*; they suffer much, and take much paines to go to hell; the Apostle tels them what they are to expect, *Gal.* 3. 10, *Who ever are under the workes of the Law, are under the curse*, that is, who are under the workes of the law for justification; and he gives the reason, *because cursed is he that doth not all things written in the booke of the Law.* These men they seeke life in death, that seek righteousnesse in sinne. And alas, we are all too apt to it; it is hard to doe *all* righteousnesse and rest in *none*; hard to be in *duties* in respect of performance; and out *of duties* in respect of dependance. We are apt to weave a *web* of righteousnesse of our owne; to *spinne* a thread of our owne to climbe up to heaven by; otherwise what need so many exhortations, admonitions, to doe all righteousnesse, but rest in none? The Scripture doth not use to kill *flyes* with Beetles; to cleave *strawes* with wedges of Iron; nor spend many admonitions and exhortations where there is no need.

O nos miseros, si vel tantillum nostra salus, basi tam infirmanitatur! Beza in 1 John 1. 8.

Alas, there are a thousand in the world that make *a Christ* of their workes, and here is their undoing, &c. They look for righteousnesse and acceptation, more in the *Precept* then in the *Promise*, in the *Law*, then in the *Gospel*, in *working* then *believing*, and so miscarry, and there is some touch of this in us all, otherwise wee should not be so up and down in our com-

Quæ in lege dicta sunt facienda, per fidem ostenduntur. Ambr. facta.

forts and beleeving as we are ſtill, and caſt downe with every weakneſſe, we ſhould be *all* in Chriſt in weak performance, and nothing in our ſelves in ſtrong perfo.. mances.

Vſe 2. This blames them who are called *Antinomians.* As the *Papiſts* do *ſet up* the law for *Juſtification*, ſo theſe cry downe the law for *Sanctification*: wee ſay wee are freed from the *curſes*: they would have us freed from the *conduct*, from the commands of the law: wee ſay wee are free from the *penalties*, but they would aboliſh the *Precepts*, &c. They tell us wee make a falſe mixture together of Chriſt and *Moſes*, and wee mingle Law and Goſpel together. How unjuſtly this charge is caſt upon us; let underſtanding men judge. We *cry downe* the Law in point of juſtification; but we *ſet it up* as a rule of Sanctification: the law *ſends* us to the Goſpel. that we may be juſtified, and the Goſpel *ſends* us to the law again to enquire vvhat is our dutie being juſtified What ever they ſay of the law, though they caſt contempt and diſgrace on it, and upon thoſe which preach it; yet you ſee for the ſubſtance of it, it is the *image* of God, a *beame* of his holineſſe, the thing

Lege Davenant in 2 Col. 14.

Absit ut ego tibi affingam, qui dicis Legem iustificare hominem quemlibet nisi nemo vivit. Beza.

things commanded and forbidden, are things *Morally*, and therefore *Eternally* good and evill, nothing can alter the nature of them. Things *positively* good or evill are *alterable* by him that commanded them. But thoſe things vvhich are *Morally* good or evill, God can no more *alter* them, then make good evill, or evill good. That which vvas *Morally* good then, is *Morally* good now and to be purſued and followed. That vvhich vvas *Morally* evill then, is *Morally* evill now, and to be ſhunned and avoided, Wee have a Goſpel Rule vvhich turnes us to the obedience of the law. You ſhall ſee the Rule, Phillipians 4. 8. *What ever things are true, What ever things are honeſt, what ever things are juſt, what ever things are pure, what ever things are lovely, whatſoever things are of good report: If there be any vertue, if there be any praiſe, thinke of theſe things.* And I hope the law is of this number, the Apoſtle tells us that the Law is holy, juſt, and good, certainly there is nothing commanded but vvhat is good: if we are to learne of the *Ant*, the *Piſmire*, of brute beaſts, of inanimate things, certainly much more

Tenet fines suos, etiam bestiolæ, nisi destabiliores; Chamier.

more are we to learne of the Law, which is the image of God in man, and the will of God to man. We have nothing to doe with *Moses*, nor doe we look to *Sinai* the *hill* of bondage, but to *Sion* the *mountaine* of *Grace*; and we take the law as the eternall *Rule* of Gods Will, and desire to conforme our selves to it. and breath out with *David*. *Oh that my wayes were directed to keepe thy statutes!* Certainly the law and Gospel doe *help* one another, they lend one another the hand.

Fides et lex mutuo se juvant, mutuo sibi dant manus. Pet. Martyr.

The Law that is *subservient* to the Gospel, to convince and humble us, and the Gospel that *inables* to the obedience of the Law. The Law *sends* us to the Gospel for our justification, the Gospel *sends* us to the law to *frame* our conversation; and our obedience to the law is nothing else but the expression of our thankfulnesse to that God, who hath so freely justified us, *Luke* 1 74. *That being redeemed, we might serve him without feare.* Though our service was not the *motive* or impulsive cause of Gods redeeming of us; yet it is the end of our redemption, the Apostle shews at large in the sixt to the *Romanes*. And it is the *Application* hee makes of the *Doctrine* of free Justification,

on, the 8 *Rom.* 12. *Therefore brethren we are debters*, if Christ hath *freed* you from the *penalties*, how ought you to *subject* your selves to the *precepts?* if he have *delivered* you from the curses, how ought you to *study* the commands? if he paid our debt of sin, certainly we *owe* a debt of service.

Tantum abest, ut bene et sancte vivendi studium fides extinguat, ut etiam illud creet et inflammet in nobis, &c. Contef. Gal.

This was the great end of our *redemption*, he redeemed us from *bondage* to *freedome*, from *slavery* to *service:* that which Christ hath redeemed us *to*, he cannot be said to redeeme us *from*; but he hath redeemed us to service, and therefore cannot be said to redeeme us from service. Indeed hee hath freed us from the *manner* of our obedience, but not from the matter of our obedience, &c. We now obey, but it is from other *principles*, by other *strength*, to other *ends*, then we did before.

1. The principles of obedience, before they were *legall* and servile, now they are *filiall* and Evangelicall. As the Law was given with *Evangelicall* purposes; so it is kept with *Evangelicall* principles; principles of *Faith*, *Love*, and *Delight*, which *causes* the soule to obey, and *facilitates* all this obedience; the love of Christ constraines, 2 *Cor*, 5. 14. yet is the obedience free. Love knowes no difficulties; things

2 Cor. 5. 14.

impossible to others, are yet easie to them that love.

2. The *grounds* of obedience that differs, before the ground was feare, now love.

The *strength* before was our owne, now we have Communion with the strength of Christ, *Joh.* 3. 21. our workes are *said to be wrought in God* by Union with him; and by Communion with him, as we can doe nothing without him, so we can doe all things through him strengthening us. And this *strength* he hath promised, *Deut.* 26. 18. *The Lord hath avouched thee to be his people, as he hath promised, and that thou shouldst keepe all his Commandments*, and he tells us, *Isa.* 26. 12. *That he worketh all our works in us, and for us*, all the required works of *Grace* in us, & of *duty* for us.

The *ends* before were for justification and life; now they are for other ends, to *glorifie* God, to *dignifie* the Gospel, *declare* our sincerity, to expresse our thankfulnesse: Before they obeyed but out of compulsion of conscience; now out of propensions of nature which so far as it works, works to God, as naturally as stones move downward, or sparks flye upward. Thus you see how we preach the law, not in *opposition*, but *subordination* to the Gospel, which

which we shall shew at large afterward.

Let it be then in the last place to exhort 3. Use.
you all, that you would judge of the law *aright*, and then let it be your care to maintaine it. Let not *Moses* take place of *Christ*; but yet make a right use of *Moses*. When workes and obedience come in the right place, the Law in the right place, then it is *Holy, just*, and *good*: But if we use it as our life, then we *trample* the blood of Christ under foot, and make his life and death in vaine; let the *servant* follow the *Master*, *Moses Christ*, the law *Grace*; obedience *faith*, and then all act their proper and designed parts. You know what *Zacharias* saith, *Luke* 1. 74, 75. *You were redeemed that you might serve*, that you might live unto him that died for you, Reason from *mercy* to duty; not from *mercy* to liberty. Oh beware that the *great* things of Christ doe not make you more careless! take heed of *abusing Mercy*. It were a sad thing if we should abuse the Grace of Christ. The *Justice* of God prevailes with others, oh! but God would have his *bowels*, his *mercies* to prevaile with you, Rom. 12. 1. *I beseech you through the mercies of God*, *offer*

up your soules and bodies a living sacrifice. Saints reasonings and are from *ingagements* of mercy, to enlargements in *duty*, 2 *Cor.* 5.14. and 2 *Cor.* 7.1. *Having such precious promises, let us purge our selves from all corruption of flesh and spirit.* None but venemous spirits, will spider-like sucke *poyson* from such sweets, draw such *consequents* from mercy, as may be *encouragements* to sin.

It were a sad thing: 1 if wve should bee more slacke and sluggish, if that wvhich should *quicken*, doth *slacken* our hands, wvhen a man shall say in his heart Christ died, I need not pray so much Christ hath done all, therefore, I need do nothing: this should strengthen, and doth this weaken your ingagements? this should heighten, and doth this lessen your engagements? this should quicken, and doth it dead your hearts? it should inflame, and doth it coole your spirits? what a sad thing is this? but worse.

2: 2 If wve should draw arguments to sinne by mercy: shall that become a spur which should be the greatest curbe? *Shall we sin because Grace abounds*, Rom. 6.1. *There is mercy with thee that thou mayest be feared*, saith the Psalmist: not that

that I may sinne, but serve. You that the *Law* hath sent to the *Gospel*, let the *Gospel* againe send you to the *Law*; studie now your dutie: abundance of *mercy* calls in for abundance of *duty*. If God had not abounded in mercy, wvhat had become of us? And hath he abounded in mercy? Oh then let us abound in dutie; obey for *Gods* sake who gives his Sonne; for *Christ* sake who hath given himselfe, that you might give your selves to God. Obey for faiths sake, which is dead without obedience. It is the cry of faith, *Give me children, else I dye.* Obey for *professions* sake: adorne the Gospel of our Lord and Saviour Jesus Christ. What a shame it should be said of us, that faith cannot do that wvhich infidelity is able to doe? What will Turks and Mahumetans say, *Ecce quales sunt qui Christum colunt!* Behold, these are the servants of the crucified God! they professe Christ, and yet will sweare, yet will sinne against Christ. What will Papists say? These *are they* wvhich preach faith, and yet strangers to *obedience*, and live in sinne. *Let the righteousnesse of the law be fulfilled in us, not walking after the flesh, but after the spirit*, Rom. 4. 8. The Law is a Royall law;

Non præstat fides, quod præstitit infidelitas.

Rom. 8. 4.

James 2.8. νόμον βασιλικὸν. Lex regia est via Regia, quæ obliquis viis undiquaque opponitur. Beza.

law; *If we observe the royall law according to the Scripture*, saith *James*, *you doe well*, James 2.8. It is a royall Law; live royally above the rank of men in obedience. *Receive not the Grace of God* * *in vaine*, 2 *Cor.* 6. 1. If ye receive it not in vaine, you will have *power* to vvill, and *power* to doe, you vvill *prize* Grace, and walke thankfully. It was wittily spoken of one, there is some truth in it; *Live* as though there were no Gospel; *dye* as though there were no law; passe the time of this life in the *wilderness* of this world under the conduct of *Moses*; but let none but *Joshuah* bring thee over to *Canaan* the promised Land.

* εἰς κενὸν *frustra hoc est, nullo fructu, vestro damno.*

It agrees thus farre vvith Scripture, *Moses* was a man of the law, he gave the law, and he is often taken for the law; *they have Moses and the Prophets.* Luke 16. 29. *And there is one that shall condemne you, even Moses in whom you trust*, John 5. 45. *Joshuah* was a type of Christ; his name signifies so much: he was *Jesus*, so called, *Heb.* 4. 8. *If Jesus*, that is, *Joshua*, *could have given them rest*: *Moses* must *lead* the children of Israel through the *wilderness*; but *Joshua* must bring them into *Canaan.* So while you are in the *wilderness* of this world, you must walke under the conduct of *Moses*; you must live in *obedience* to the law, but it is not *Moses*, but *Joshua*; not *works*, but *Faith*; not *obedience*, but *Christ* must bring you into *Canaan.* Doe vvhat you can while you *live*; but be sure to *dye* upon Christs score.

And thus much shall serve for the first Position, *That the substance of the law is a Rule of obedience to the people of God, and that to which they are to confirme their lives and walkings*, now under the Gospel.

And this we have proved by Scriptures, by a cloud of witnesses, the concordant testimony of some, and might of all the Reformed Churches: wee have strengthened this by many Arguments, and given you some Applications of it.

We are now come to the second Position which wee laid downe in Answer to the Query vvhich vvill bee more knotty; but if wee shall be able to make it good, it will at once *vindicate* the law, and strike downe those many *erroneous* Opinions that are on foot against it.

The Position is this.

That

2 Posit. *That there was no End or Use for which the Law was given, but might consist with Grace, and be serviceable to the advancement of the Covenant of Grace.*

And this I hope you shall see made good, and then you will see *Gospel* in the *Law*: and that the Law is not that which men give it out to be; opposite to the Gospel and Grace: but may consist with Grace, and be *serviceable* to the advancement of Grace.

Now in the prosecution of this wee will observe this Method.

1 Wee will shew you the *chiefe* and principall ends for which the Law was promulged, or given.

2 We will shew you how those ends may *consist* with Grace, and be *serviceable* to the advancement of the Covenant of Grace; and therefore may remaine under Grace.

3 Wee will answer those *Objections* which may be made against this Position.

4 Wee shall in a few words summe up all in some briefe *Application*.

1 My first worke is to *summe* up the *chiefe* and principall ends for which the law was given or promulged.

There

There are two maine ends for which the Law was promulged.

Duplex usus legis { *Politicus.* 1 Tim. 1.8. / *Theologicus.*

1 One was politicall.

usus Theologicus. *vel est* { *in justificandis.* / *vel* / *injustificatis, &c.*

2 The other Theologicall, or Divine.

de quibus consule Chem. *de usu legis.*

1 The first, *viz.* the *politicall* use of it, which the Apostle seemes to hint at in the 1 Tim. 1. 8, 9. *Knowing this that the law is not made for a righteous man; but for the lawlesse and disobedient; for the ungodly, and for sinners, for unholy and prophane, for murderers of fathers and mothers, and for man-slayers*: that is, it was made for them; if not their *Rule*, that it should be their *punishment*. This is the politicall use of the Law.

2 A second great end, and that is *Divine*, or Theologicall: and the Divine end and use of the law is two-fold.

1 In those who are not justified.

2 In those who are justified.

1 In those that are to be *justified*, or the use it hath in reference to justification. First, to *discover sin*. Secondly, to *humble* for *sin*; and by that drive us to Christ.

2 In those that are justified.

First,

First, it is a *Doctrine* to direct to d
ties.

Secondly, as a *Glasse* to discover th
defects of them, that so wee might b
kept humble and flye to Christ; whe
there is mercy to cover, and Grace t
cure all sinne.

Thirdly, as a *restrainer* and corrector
of sinne.

Fourthly, as a *reprover* of sinne, 2 *Tim*
16.

I shall for the present but lay down
principle and maine ends, for which
was promulged.

To *restraine* transgression; to set
bounds and banks to the cursed nature o
men fallen; not onely by discovering sin
but the wrath of God; *tribulation and*
anguish to every soule who doth evill, Rom.
2. 9. We read in Gal. 3. 19. *That the*
law was added because of transgression.
And this place *Hierome* and *Chrysostome*
understand of the restraint of transgres-
on. The law may *restraine* sinners, though
it cannot renew sinners; it may *cohibere*
and bridle sinne, though it cannot *heale*
and cure it. Before God gave the Law
sinne had a more perfect reigne; by rea-
son

son of the *darknesse* of mens understand-
ing, and security of their hearts, *Rom.* 5.
13, 14. *Death reigned, and so sinne from*
Adam to Moses: as the Apostle sheweth.
And therefore God might give the law
to *discover*, not onely that they *sinned*
in such courses wherin they walked;
but to *discover* to them also that heavy
wrath of God which they *draw* upon
themselves by sinne, which might worke
so farre as to *restraine* men in the course
of sinne; and to hinder sinne that it could
not now have so compleat, and uncon-
trolled a *dominion* and reign in the soule.
Though it did still reign, for *restraining*
Grace doth not *conquer*, though it doth
suppresse and keepe downe sinne; yet it
should not have so *full*, so compleat, so
uncontrolled a dominion in the soule: the
sinner should be in feare, and that will
serve to *restraine* men in wayes of sinne,
though not to *renew* the sinner.

If God had not given a *severe* and ter-
rible *law* against sinne, such is the *vilenesse*
of mens spirits, they would have *acted* all
villany: the *Devill* would not onely have
reigned, but *raged* in all the sonnes of
men. And therefore as we doe with

madde

madde Beasts, Wolves, or Lions, &c. we binde them up in chaines, that they may not doe that mischiefe, which their *inclinations* carry them to: so the Law *chaines* up the wickednesse of the hearts of men, that they dare not *fulfill* those lustfull inclinations which are in their hearts to doe.

And blessed be God that there is this *feare* upon the spirits of wicked men; otherwise there were no living in the world; one man would be a *devil* to another; every man would be a *Cain* to his brother, an *Ammon* to his sister, an *Absolon* to his father, a *Saul* to himselfe, a *Judas* to his master: for what *one* man doth, *all* men would doe, were it not for restraint upon their spirits. Naturally, *sinne* is past both *sense* and shame too: there would be no woe, no stay, no banke or bounds to sinne; every man would be as a *devil* to another; and therefore we have cause to blesse God, that he hath given a law to restraine *transgression*; that if men will not be so good as they should be, yet they might be restrained, and not be so *bad* as they would be. Were it not for this, and that *awe* that God hath cast upon the spirits of wicked men

men by it, there would be no safetie; the fields, the streets, your houses your beds, would have beene *filled* with blood, uncleanesse, murder, rapes, incests, adulteries, and all mischiefes. If therefore no law, *Thou shalt not murder*; men would make every *passion* a stabbe: if no law *Thou shalt not steale*; men would think *theft*, cousenage, cheating oppression, good *policy*, &c. and the best life *ex rapto vivere*, to live on other mens sweat: if no law, *Thou shalt not commit adultery*; men would defile their neighbours bed, and commit all wickednesse.

And therefore hath God given a law to set *bounds* and bankes to defend us, against the incursions, and breaches that sinne would make upon us. He that sets *bounds* and bankes to the raging Sea, which otherwise would *overflow* the land, doth set also bounds and bankes to mens sins, and sinfull affections.

It is no lesse wonder that the *deluge* of lust and corruption in men, doth not break forth to the *overflowing* of all banks, then that the *Sea* doth not breake forth upon us, but he that sets *bounds* to the one, doth also *bound* and restraine the other. That's the first end.

τῶν παραβάσεων χάριν προσετέθη. &c.

H.e. ut hominis intelligerent patefactis transgressionibus, sola Dei gratia quam Abrahamo promiserat, servari, ac proinde omnes in Christum respicerent. Beza *in locum.*

Lex morbũ manifestat, Evangelium medicũ monstrat. Alsted.

Secondly, The law was given to *discover* and reveal transgressions, and that I conceive is the proper meaning of that place *Gal.* 3. 19. *The Law was added, because of transgressions*, that is chiefly, that the Law might be *instar speculi*, like to a glasse to reveale and discover sinne, and so the Apostle, *Rom.* 7. 7. *Is the Law sinne? God forbid. Nay, sayes he, I had not known sinne but by the Law, for I had not known lust, except the Law had said, thou shalt not covet.* And this the Apostle seemes to speak also, in *Rom.* 5. 20. *The Law entred that the offence might abound*, that is, that sinne might appeare *exceeding* sinfull.

This is another end God gave the law, to *open*, reveale and *convince* the soule of sinne: and this was with reference to the *promise* to grace and mercy.

And therefore God gave the Law after the promise, to discover sinne and to *awaken* the conscience, and to drive men out of themselves, and *bring* them over to Christ. Before hee gave the Law, men were *secure* and careless, did not esteem of the *promise*, and the salvation the promise offered; they saw not that *necessity* of it. And therefore God gave the Law to *discover* sinne, and by that our *need* of

the promise, that so the promise and Grace might be advanced. God in giving the Law did but *pursue* the purpose of mercie he had in giving the promise, by taking a course to make his Gospel *worthy of all acceptation*, that when we were convinced of sinne, we might *looke* out for, and *prize* a Saviour; when we were *stung* with the fiery Serpent, we might looke up to the *Brazen* Serpent——and in this, God did but pursue the *designe* of of his own Grace.

Thirdly, The Law was given to *humble* men for sin, and this is a fruit of the former, *Rom.* 3.19,20. *Now we know what ever thing the Law saith, it saith to them that are under the Law, that every mouth might be stopped, and all the world might become guilty*, that is, sensible of their owne guilt, for we were no lesse guilty before, but now by the law men are made *sensible* of their own guilt, for saith the Apostle, *By the Law is the knowledge of sin*, &c. So in, *Rom.* 4. 15. *Where there is no Law, there is no transgression*, that is, no transgression doth *appeare*, where no law to discover it, or no transgression will be *charged* upon the conscience, where no Law to discover sin; And this seemes to

Per legem peccati agnitio, per Evangelium peccati abolitio. Alsted.

be excellently set out in *Rom.* 5. 13, 14. *Untill the Law sinne was in the world, but sinne is not* * *imputed where there is no Law, Nevertheleſſe death reigned from Adam to Moſes*, &c. The meaning is, there was no leſſe ſinne, or guilt and death before the Law then after, ſinne reigned, and death reigned over all the ſonnes of men, and it reigned the more, becauſe it reigned in the darke, there was no law given vvhereby to diſcover and reveale it to them, and to helpe to charge ſin upon them. And ſo he ſaith; *Sin is not imputed where there is no Law*, that is, though ſinne and death did reigne, yet men were *ſecure* and careleſſe, and having no Law to *diſcover* ſinne to them, they did not *charge* their hearts with ſinne, they did not impute ſinne to themſelves. And therefore God *renewed* the law, and promulged the law in *Mount* Sinai, to diſcover and impute ſinne to men, to charge them vvith ſinne. I will give it you in this ſimilitude. Suppoſe a *Debtor* to owe a great ſumme of money to a *Creditor*, and the Creditor out of meere mercy ſhould *promiſe* him to *forgive* him all the debt, yet after this ſhould ſend forth *Officers* to *Attach* and *Arreſt* him, one would think ſurely this man

* ἐλλογεῖται Beza, *non putatur: alii, non cenſetur, non æſtimatur: vetus interpres, non imputatur. Cum aperte proponeretur lex, clarum fuit peccatum, cum tacite, peccatum minus compunxit conſcientiam, ante legem propoſitam nemo peccavit ad ſimilitudinem Adæ, qui de fructu commedit ipſo externa voce prohibita.* Cham. Myro *in loc.*

man is *contrary* to himſelfe, hee hath repented of his former promiſes, when yet he is the *ſame* repents of nothing, onely deſires that his *mercy* might be more conſpicuous and advanced in the thoughts of the Debtor; and therefore ſuffers him to be brought to theſe extremities, that mercy might more clearely appeare, that he may be more thankfull. The caſe is the ſame between God and us. We are deeply *indebted* unto God; and to *Abraham*, and us in him, God made a *promiſe* of mercy, but men were *ſecure* and careleſſe, and though they were guilty of ſinne, and ſo lyable to death, yet being vvithout a Law to *evidence* ſinne and death to their conſciences, they could not ſee it ſuch a mercy as it was to have a pardon. Thereupon God *publiſhed* by *Moſes*, a ſevere and terrible Law, to diſcover, accuſe us, and condemne us for ſinne, not that he intended the ſentence ſhould take hold, for then God ſhould be *contrary* to himſelfe; but that hereby *guilt* being made evident, our mouthes ſtopped, we might fall down and acknowledge the greatneſſe and riches of free grace and mercy. And thus it was in *Job*: as you ſee fully in *Job* 33. 16, to the 31. *Gal.* 3. 22. *The Scriptures concluded*

cluded all under ſinne, that the promiſe by faith, &c. might be given to them that beleeve.

4 The Law was given for a *direction* of life, a rule of walking to beleevers. And this I ſhewed you at large in the former Poſition, That the Law was a *Rule* of walking, though the law for *burthen* is taken away, yet not for *obedience*; And if it were needfull I migbt purſue to ſtrengthen this to you.

Plane dicimus deceſſiſſe legem, quoad uetera, non quoad juſtitiam. Aug. Lex eſt inflexibilis vivendi regula. Calvin.

The morall *Law* is perpetuall and *immutable*, this is an everlaſting truth, the creature is *bound* to worſhip and obey his Creator, and ſo much the *more bound* as he hath received greater benefits. And this is a truth as cleare as the light, and ſurely to be free from obedience, is to be ſervants unto ſin, as I have ſhewed at large.

Fiftly, The Law was given not onely as a *Director* for duties, but as a *glaſſe* to diſcover the imperfections of them, that ſo wee might be *Kept humble* and vile in our owne eyes, and that we might live more *out* of our ſelves, and more in Chriſt, that we might *flie* to Chriſt upon all occaſions, as a defiled man to the fountaine, to be waſhed and cleanſed, in whom there is *mercy*

mercy to cover, and *Grace* to cure all our infirmities.

Sixtly, The law was given as a *Reprover* and corrector of ſinne, even to the Saints, I ſay, to diſcipline, and reprove them for it, 2 Tim. 3. 16. *All Scripture is profitable for doctrine and reproofe*, and this part of Scripture ſpecially for theſe ends, to be *inſtar verberis*, to correct and chaſtiſe vvantonneſſe, to *reprove* and correct for ſin.

Lex docendo, admonendo, objurgando, corrigendo ad omne bonum opus nos format. Calvin.

Seventhly, The Law was given to be a *ſpurre* to quicken us to duties; The fleſh is ſluggiſh, and the Law is *inſtar ſtimuli*, of the nature of a *ſpur*, or goad to quicken us in the wayes of obedience. And ſo you ſee the firſt thing, the ends wherefore the law was given.

2 I am now to ſhew you that there was no end vvherefore the Law was given; but might *conſiſt* with Grace, and be ſerviceable to the Covenant of *Grace*, and therefore may remaine under *Grace*.

1 It was given to reſtraine tranſgreſſion, and it is of the ſame uſe now; and takes place to *reſtraine* wicked men in *ſin*, though it have no power to *renew* and change them; *feare* may reſtraine, though it cannot renue men; *feare* may ſuppreſſe

ſin, though alone *Faith* doth conquer and overcome ſin, &c.

The Law may *chaine* up the Wolfe, but the Goſpel *changed* the Wolviſh nature, the one *ſtoppes* the ſtreame, the other *heales* the fountaine; the one reſtraines the practiſes, the other *renewes* the principles. And vvho doth not ſee this the *ordinary* fruit of the law of God now? It was the ſpeech of a holy man, That our *Cain* hath not killed his brother *Abel*; that out *Ammon* hath not defloured his ſiſter *Tamar*; that our *Reuben* hath not gone up to his fathers couch; that our *Abſalon* hath not conſpired the death of his father. It is becauſe God reſtrains them, therefore vvas the law *added*, and therefore for this uſe it continues, to reſtraine wicked men, to ſet bounds and bankes to the *rage* of mens luſtfull hearts.

2 The Law vvas given to *diſcover* and reveal tranſgreſſions, and this might ſtand with Grace: nay, it ſerves to advance it, and it ſtill continues for this end, even to diſcover and *reveale* tranſgreſſions to us, to make ſin and miſery *appeare*, and by that to *awaken* the conſcience to flye over to Chriſt. Hence the Apoſtle, *Gal.* 3. 19. *Where-*

Wherefore ſerveth the Law, vvhy ſaith hee, *it was added becauſe of tranſgreſſion, till the ſeed ſhould come, unto whom the Promiſe was made.* Some take ſeed here for the *faithfull*, and make this the meaning, that ſo long as there are any to be brought unto Chriſt, ſo long there vvill be uſe of the law to diſcover ſin, both 1 in the *unregenerate*, that they may flye to Chriſt, and 2 in thoſe vvho are *renued*, that they may learne to caſt all their faith, hope, expectation, on him ſtill: but vvhether that interpretation will hold or no, yet this holds firme: that the law doth *remaine* for this uſe, to diſcover ſin to us, *Rom.* 4. 15. *Where no law is, there is no tranſgreſſion*, that is, none diſcovered, where no law to diſcover ſin, ſin doth not appeare: So Romanes 5. 20. *The Law entred that the offence might * abound*, not onely to diſcover ſin, but to make it appeare exceeding ſinfull. And the Apoſtles words put all out of queſtion, *Rom.* 7. 7. *I had not known ſin but by the Law*, vvhich was the revealer of ſin to him, and in the 13. verſe. *But ſin that it might appeare ſin, working death in me by that which is good, that ſin by the Commandment might appeare exceeding ſinfull.*

So that you ſee the Law doth ſtill remain

Qui ex lege Moſis conſcientiam pungit ut Chriſto præparet, is non pro fide legem, pro Chriſto Moſen, aut quicquam Evangelio contrarium docet, ſed is tantum qui legis operibus hominem juſtificari docet. Chamier.

ἵνα πλεο-νάσῃ. Eraſm. *ut abundaretur, ut amplificaretur.* Beza. *ut auctior fieret quam prius.*

main in this uſe to diſcover ſin to us, I had not known concupiſcence, and ſo of any other, if the Law had not ſaid, *Thou ſhalt not covet*: and this it doth after *grace* too; that which was *ſinne* before, is *ſinne* now. Grace doth not alter the nature of ſinne, though it doe free us from the fruits and condemnation of it.

3 It vvas added to *humble* us for ſinne. And this alſo *conſiſts* with Grace; and it ſtill remaines in that uſe, though this be denied by ſome: Sin is the great ground of *humiliation*: and that which is a *glaſſe* to diſcover *ſin*, muſt needs upon diſcovery of it, humble the ſoule for it.

Lex inſervit Evangelio ut indicata certiſſima ex operibus damnatione, præparet quemque ad quærendam gratiam. Chamier.

And for this you may reade, *Rom.* 3. 19, 20. *Gal.* 3. 22. In vvhich regard it may be ſaid, *the law is not againſt the promiſes*, Gal. 3. 21. *Is the law againſt the promiſes? God forbid. But the Scripture hath concluded all under ſinne, that the promiſe through faith might be given to them that believe.* Marke you: there the Apoſtle ſaith the law is not againſt the promiſes; for thoſe *affirmative* interrogations, are the ſtrongeſt negations. And he ſhewes vvhy the law is not againſt the promiſe, becauſe it is ſubſervient to the promiſe: why how that? he ſhewes, becauſe

cauſe it concludes us under ſinne: that is, it doth humble us, convince us of ſin, that ſo the promiſe might be given: and hence it is ſaid in the 24 verſe. *The law is our Schoole-maſter to bring us unto Chriſt*; hee ſpeakes of the ſame law of vvhich hee did before, vvhich ſeemes by the 22 verſe, to be the Morall law: and how is this the Schoole-maſter, but by laſhing us, humbling us for ſinne, and driving us to Chriſt? Or admit that it were the *Ceremoniall Law* vvhich were ſaid to be the Schoole-maſter, yet the *Morall* law was the rod: the Maſter doth little without the *Rod*, nor the Ceremony except the Morall law did drive them to the Ceremoniall, which was then Chriſt in Figure, as it doth now drive us to Chriſt in truth.

Lege Pareum in locum.

And thus the Law ſtill remaines, as an inſtrument in the hands of the Spirit to diſcover ſinne to us, and humble us for it, that ſo we might come over to Chriſt. If the *avenger* of blood had not followed the *murderer*, he would never have gone to the *Citie* of refuge: if God ſhould not humble us, we ſhould never go to Chriſt. A tender of Chriſt, and pardon before men be *humbled*, is vvorth nothing.

Men

Men doe by this as those who were in*vited* to the Supper; *they made light* o*it:* so they make *light* of a pardon, of the blood of Christ; But when once God hath *discovered* sin; when the law hath come upon us as on *Paul*, with an accusing, convincing, humbling, killing power: Oh then *Christ* is precious! the *promise* precious, the *blood* of Christ precious. And I conceive this was the maine end God gave the law after the promise, to advance the promise. Men had not known the *sweetnesse* of Christ, if not tasted of the *bitternesse* of sin.

4 The law was given for a *direction* of life, and so it doth still remaine; as I have fully proved to you.

Abrogata lex non quoad obedientiam, sed quoad maledictionem. Chamier.

Though we be *sons*; and are willing to obey, yet we must learne how to actuate this willing disposition: I say, though we are sons and are *guided* by the Spirit, and in our *love* to God are ready to all services; yet we need that the *Word* should be a light unto our feet, and a lanterne unto our pathes: God hath made you sonnes, and he hath given you an inheritance; and now hee gives you a *Rule* to walke by, that you might expresse your thankfulnesse to him for his rich mercy.

Your

Your obedience is not the *cause* and ground of his adoption; but the expression of your thankfulnesse and duty you owe to God who hath adopted you. God therefore did not give the Rule, and afterward the Promise: but first the Promise, and then the Rule, to discover that our obedience was not the *ground* of acceptance; but a *declaration* of our thankfulnesse to God who hath accepted us. So that as it doth remaine a *Rule* of walking, yet in Christ: It must be our *Rule* in Christ; we must obey by the *strength* of Christ: you must begin obedience from Christ, you are not to *worke* for your interest, but *get* an interest that you may *work*.

Lex operi exigit impletionem legis, tanquam conditionem antecedentem, lex gratiæ opera non admittit, nisi ut conditiones consequentes. Lege Chamier. *ad finem.* cap. 3. l. 15. Tom. 5.

The law, say some of our Divines, was given with Evangelicall *purposes*, that is, with purposes subservient to the Gospel; and I say, it must be obeyed with Evangelicall *principles*; principles from Christ. The law *shewes* us but what is good, it *gives* no power to doe it. It is *lex spiritualis*, a spirituall *Law*; holy, just, and good: but it is not *lex spiritus*, the law of the spirit: this is alone in Christ, *Rom.* 8.2, The law *shews* you what is holy, but cannot make you holy; while it is a rule

without

without us; it cannot make us holy, it must be a rule *within* us.

The Law is a *principle* within us first and then a *patterne* without us: we are not made holy by *imitation*, but by *implantation*. But that Principle within *sends* you thither as to the rule without after which you should confirme your lives without: when the law is once your *Principle*, it then becomes your *Patterne*.

5 It was given us as a *glasse* to discover our imperfections of duty, and the remaines; there you see the imperfections of your duties, of your graces, and of obedience; and by that you are kept close to Christ; you are kept humble: this casts you out of your selves, and casts you upon the hold of Christ and the Promises.

And thus in briefe you have seene two of these things propounded, done; you have seene the maine ends and uses for which the law was set up: you have seen how these *ends* were not onely *consistent* with Grace, but might be serviceable to the advancement of *Grace*.

Wee are now come to the third thing propounded, to answer Objections; and then

then we will shut up this first and maine Query with some Application.

Wee are now to deale with the third thing, the answering of Objections.

1 *Object.* We read that the Law was set up as a Covenant, and in that use certainly it could not stand with Grace, and therefore there were *some ends* and uses wherefore the Law was given that are not *consistent* with Grace.

Now that it was set up as a Covenant, these places seeme to declare, *Exod.* 19. 4, 6. *Now therefore if you will obey my voyce indeed, and keepe my Covenant, then you shall be a peculiar people:*——But yet more plainly in Deut. 4.13. *And the Lord declared to you his Covenant, which hee commanded you to performe, even tenne Commandments; and hee wrote them upon two Tables of stone,* Jeremy 31. 31, 32. *Behold, the dayes come,* saith *the Lord, that I will make a new Covenant with the house of* Israel, *and with the house of* Judah, *Not according to the* Covenant *I made with their Fathers in the day that I took them by the hand to bring them out of the* Land *of* Egypt. *But this shall be the Covenant: I will put my lawes into their hearts,* So Heb. 8.7,8,9. *For if the first* Covenant

had

had beene faultlesse; then had there bee
no place for another. Theſe places ſeem
to ſpeake very plainely, that the law w
given as a Covenant of vvorkes to th
Jewes: and as a Covenant of worke
could not *conſiſt* with Grace; and there-
fore there vvere ſome ends wherefo
the law was ſet up, vvhich were not *con-*
ſiſtent with Grace.

Now then for the *clearing* of theſe pla-
ces, there hath been laid downe by Di-
vines divers diſtinctions of Covenants.
Some have ſet downe theſe three.

1 A Covenant of Nature.

2 A Covenant of Grace.

3 A mixt Covenant conſiſting o
Nature and Grace.

Others ſet downe theſe,

1 *Fœdus naturæ.* The Covenant o
Nature: or, that Covenant vvhich God
made with man in Innocency.

2 *Fœdus promiſſi*: or the Covenant of
the promiſe, as ſome; the Covenant of
Grace, as others; which vvas made with
Adam after his fall, in thoſe words; *Th*
ſeed of the woman ſhall breake the Serpents
head, and renewed to *Abraham* in the
15 of *Gen.* but more clearly in *Gen.* 18.
18. *In thy ſeed ſhall all the Nations of the*
earth

earth be bleſſed. And this is the ſame in
ſubſtance with the covenant of *Grace.*

3 *Fœdus operis*, The Covenant of
Workes vvhich was made with the *Jewes*,
as they interpret thoſe places, *Exod.* 19.
4, 6. *Deut.* 4. 13.

Others againe, that make theſe three
Covenants.

1 *Fœdus naturæ.* The Covenant of na-
ture made with *Adam.*

2 *Fœdus gratiæ.* The Covenant of
Grace made to us in *Chriſt.*

3 *Fœdus ſubſerviens.* Or the *ſubſer-*
viens Covenant, which they ſay, was the
covenant made here to the *Jewes*, meer-
ly in way of ſubſerviency to the cove-
nant of Grace in *Chriſt.* A *preparing* co-
venant, to make way for the advance-
ment of the covenant of Grace in
Chriſt, vvhich as a covenant is gone,
though the ſubſerviency of it doth ſtill
remaine.

Others there are that ſay, There were
never any but *two Covenants* made with
man: one of *Workes*, the other of *Grace.*
The firſt in innocency, the other after the
fall. But yet this covenant of Grace was
ſo *legally* diſpenſed to the *Jewes*, that it
ſeemes to be nothing elſe but the *repeti-*

had beene faultleſſe; then had there beene no place for another. Theſe places ſeeme to ſpeake very plainely, that the law was given as a Covenant of vvorkes to the *Jewes*: and as a Covenant of workes it could not *conſiſt* with Grace; and therefore there vvere ſome ends wherefore the law was ſet up, vvhich were not *conſiſtent* with Grace.

Now then for the *clearing* of theſe places, there hath been laid downe by Divines divers diſtinctions of Covenants. Some have ſet downe theſe three.

1 A Covenant of Nature.

2 A Covenant of Grace.

3 A mixt Covenant conſiſting of Nature and Grace.

Others ſet downe theſe,

1 *Fœdus naturæ.* The Covenant of Nature: or, that Covenant vvhich God made with man in Innocency.

2 *Fœdus promiſſi:* or the Covenant of the promiſe, as ſome; the Covenant of Grace, as others; which vvas made with *Adam* after his fall, in thoſe words; *The ſeed of the woman ſhall breake the Serpents head*, and renewed to *Abraham* in the 15 of *Gen.* but more clearly in *Gen.* 18. 18. *In thy ſeed ſhall all the Nations of the earth*

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3 *Fœdus operis*, The Covenant of Workes vvhich was made with the *Jewes*, as they interpret thoſe places, *Exod.* 19. 4, 6. *Deut.* 4. 13.

Others againe, that make theſe three Covenants.

1 *Fœdus naturæ.* The Covenant of nature made with *Adam.*

2 *Fœdus gratiæ.* The Covenant of Grace made to us in *Chriſt.*

3 *Fœdus ſubſerviens.* Or the *ſubſervient* Covenant, which they ſay, was the covenant made here to the *Jewes*, meerly in way of ſubſerviency to the covenant of Grace in *Chriſt.* A *preparing* covenant, to make way for the advancement of the covenant of Grace in *Chriſt*, vvhich as a covenant is gone, though the ſubſerviency of it doth ſtill remaine.

Others there are that ſay, There were never any but *two Covenants* made with man: one of *Workes*, the other of *Grace.* The firſt in innocency, the other after the fall. But yet this covenant of Grace was ſo *legally* diſpenſed to the *Jewes*, that it ſeemes to be nothing elſe but the *repeti-*

tion of the Covenant of Works. In reſpect of which *legall diſpenſations* of it, the ſame Covenant under the law is called a Covenant of Works; under the Goſpel, in regard of the *clearer* manifeſtations of it, it is called a covenant of *Grace*; but theſe vvere not *two diſtinct* covenants, but one and the ſame covenant diverſly diſpenſed. And that the law could not be a covenant of vvorkes properly taken; I will give but theſe Arguments.

1 *Argu.* That I conceive cannot be ſaid to be a covenant of workes whereby a *holy* God is *married* to a *ſinfull* people; but by this covenant, God was married to ſuch, *Jer.* 31.31,32. And therefore could not be a covenant of vvorkes.

2 *Argu.* That can never be ſaid to be a covenant of vvorkes, which had mercy in it to ſinfull men, but this had: it vvas ſet up vvith *mercifull* purpoſes, with *ſubſerviencie* to the Goſpel, as the Apoſtle ſhews at large in *Gal.* 3. *Ergo.*

3 *Argu.* If the Law vvere given as a covenant of Workes, then vvere it *oppoſite*, and contrary to the promiſe; but that the Apoſtle ſhewes it is not, *Gal.*3.22. *Is the law againſt the promiſe? God forbid.* But if it vvere ſet up as a covenant of works, then

then were it diametrically oppoſite to it, for if of works, then not of grace, *Ergo.*

4 *Argu.* That can never be a covenant of works which vvas *added* to the Covenant of *grace*: but the Apoſtle ſhews the law was *added* to the promiſe, *Gal.* 3. 19. Now if it had been *added* as a Covenant, then it would *overthrow* the nature of the promiſe: it was ſo added, as that the nature of the promiſe might be preſerved: but if any thing of works were here, it would cleane overturne Grace, and overthrow the nature of the promiſe. Therefore it vvas not added as a covenant, nor was it added by way of *ingrediency* to the promiſe: as if vve had beene to be juſtified partly by *working*, partly by *believing*; for that *overthrowes* the freeneſſe of the promiſe, If of *workes*, then it is not of *Grace.* But it was added by vvay of *ſubſerviency* to the promiſe, as the Apoſtle ſaith here *it was added becauſe of tranſgreſſion.* It vvas ſo added to the promiſe, or covenant of grace as to helpe and advance, not to ſubvert and deſtroy it. And therefore could not be added as a covenant of works.

5 *Argu.* The fifth Argument may be taken from, *Gal.*3.17. where the Apoſtle ſhews that the *law which was foure hundred and*

thirty yeares after the Promiſe, could not diſanull or make the Promiſe of none effect. But if God had ſet up the law as a covenant, it would have *diſannulled* the Promiſe; Nay, and it would have *declared* God changeable, which cannot be; for ſaith the Apoſtle, *Gal.* 3. 20. *God is one*; hee is the *ſame* in his grace and purpoſe to ſinners, though he ſeeme by giving the Law after the Promiſe, to *repent* of his former mercy, and by this to cancell, or repeale what hee had done; yet it is no ſuch matter, *God is one*, he is the ſame in all. This covenant was eſtabliſhed by Oath, *Heb.* 6. 17, 18. And when God *ſweares*, hee cannot repent, *Pſalm* 110. 4. Now if God ſet up this as a covenant after he had given the Promiſe; either this would have ſhewed *mutability* in Gods *will*, or contradiction in his acts, which cannot be. And therefore it could not be a covenant of *workes*,

Heb. 6. 17, 18.

Pſal. 110. 4.

6 *Argu.* If it were Gods *purpoſe* to give *life* and *ſalvation* to the loſt ſonnes of men by a covenant of Grace, then hee never ſet up the Law as a covenant of *workes* for that end, But this was his purpoſe, &c. as the Apoſtle in *Gal.* 3. 18. *If the inheritance be by the Law, then it is not by the promiſe;*

but God gave it to Abraham by promiſe, &c. As if he had ſaid. It was never Gods end to give life by the Law, for he had given it *before* another way, namely, by promiſe. And therefore never intended this the way.

7 *Argu.* If the law were a covenant of *workes*, then were the *Jewes* under a different covenant from us, and ſo none were ſaved, which the Apoſtle gain-ſayes, *Acts* 15. 11. *We believe through the grace of Chriſt to be ſaved, καθ' ὃν τρόπον even as they*: or elſe they are both under a covenant of *workes*, and a covenant of Grace. But that they could not be; they are utterly inconſiſtent. *Ergo.*

8 *Argu.* God never *appointed* any thing to an *End*, to which the thing appointed is *unſerviceable* and unſutable: but the law was utterly *unſerviceable* and unſutable to this *End*, to give life and ſalvation: the Apoſtle tels us, the law could not do it, *Rom.* 8. 3. in *Gal.* 3. *If there had been a law given that could have given life*, *which* implies it could not doe it, and therefore God never ſet it up for that purpoſe.

9 *Argu.* It could never ſuit with Gods *heart* to ſinners to give a covenant of workes after the fall; becauſe man could doe nothing, hee was dead, &c. Beſides, it was contrary

trary to the *nature* of a covenant, man was *impotent*, and could not ſtand a party in covenant with God.——

Beſides, if you doe but conſider the nature of a covenant of *workes*, you will ſee plainly an *impoſſibility* that the Law ſhould be a covenant of *works*.

Lege Amef. de applicatione Chriſti. 1 The covenant of *workes* is a covenant betweene *two friends*. It is a covenant of *friendſhip*; but God could not make ſuch a covenant vvith fallen man: we were enemies, vve were guilty ſinners: and therefore a covenant of friendſhip could not be made: Indeed there might be a covenant of *Grace* made with him, for that is a covenant of *reconciliation*, & ſuch a covenant might be made with enemies: but there could not be a covenant of Workes made, for that is a covenant betweene friends: and ſuch we were not after the fall.

Fœdus operis eſt fœdus amicitiæ, fœdus gratiæ eſt fœdus reconciliationis.--- Amef.

3 The Covenant of vvorkes was a *Covenant*, wherein each party had his work; It was a *conditionall* Covenant vve had ſomething to do, if we expected that vvhich was promiſed. But now ſuch a Covenant God could not make with man after his fall; becauſe man was not *able* to ſtand to the *loweſt* tearms, to *perform* the

the meaneſt condition. And therefore.

3 The Covenant of workes was a Covenant no way capable of *renovation*; if you once broke it, you were gone for ever. But now this Covenant which God made with them vvas *capable* of *renewing*, and they frequently *renewed* Covenant with God. And therefore this could not be a Covenant of workes. So that by this vvhich hath been ſpoken, you ſee plainly that this could not be a covenant of workes vvhich God made with the *Jewes*.

Object. But you will ſay; a Covenant it was, and ſo it is called: And if it were a Covenant, then was it either a Covenant of Works, or a covenant of Grace, or elſe *datur tertium*, there is ſome *third*, ſome *middle* Covenant: but there is no *middle* Covenant, nor is it a *Covenant* of Grace, and therefore it muſt needs be a covenant of works. *Object.*

If by a third covenant, be meant a *middle* covenant, conſiſting partly of workes, and partly of Grace, under which the *Jewes* were, and by which they were ſaved, I utterly deny any ſuch covenant. For there was no ſuch Covenant ever made with man fallen, neither can there *Anſw.* 1. *Medium participationis.*

be any *medium*, betweene *workes* and Grace, the Apoſtle ſpeaks that plainly, *if of workes, then not of Grace.* If they had been to doe any thing in relation to *life*, though never ſo ſmall, and though the *Goſpel* had been to doe the reſt, yet had it been a Covenant of *workes*, and had been utterly inconſiſtent with the covenant of Grace. For * Grace can no way be called *grace*, if not every way Grace: if there were any thing of *mans* bringing, which were not of *Gods beſtowing*, though it were never ſo ſmall, it would *overturn* the nature of Grace, and make that of *workes* which is of *Grace.* If a man ſhould aske but a *penny* of us, to the *purchaſe* of a Kingdome, though he ſhould give us the reſt, yet would that penny hinder it from being a *meere* gift and grace, So it is here, &c. And therefore a middle covenant I cannot allow it.

* *Gratia nullo modo gratia, niſi omni modo gratia.* Aug.

There are two other *opinions* which I will propound to your thoughts. Some that thinke it neither a Covenant of *workes*, nor of *Grace*, but a third covenant diſtinct from both; Others that thinke it a covenant of Grace, but more legally diſpenſed.

1 Some there are that do think it to be a third covenant; *A manuductory*, preparatory

paratory or ſubſervient *Covenant*. A covenant, I ſay, that was given by way of *ſubſerviency* to the covenant of Grace. For the better advancing, and ſetting up of the covenant of Grace; and thoſe who hold this, doe ſay there are *three* diſtinct Covenants, vvhich God made with mankinde. 1 The covenant of Nature. 2 The covenant of Grace. 3 The Subſervient covenant. *Chameron, de triplici fœdere.* *Fœdus.* 1 *Naturale.* 2 *Gratuitum.* 3 *Subſerviens.*

1 The covenant of *Nature*, and that was whereby God *required* as the *Creator* of a creature, perfect *obedience* to all his Commandements, with promiſe of a bleſſed *life* in Paradiſe if he obeyed, threatning eternall *death* if hee diſobeyed the command, and to this end, to declare how *vertue* pleaſed, and *ſin* diſpleaſed him.

2 The Covenant of *Grace*, whereby hee promiſeth *pardon* and forgiveneſſe of ſinnes, and eternall life, by the *blood* of *Chriſt*, to all thoſe that ſhould *embrace* him, and this to declare the *riches* of his mercy.

3. The *Subſervient* Covenant, which is called the *Old Covenant*, whereby God did *require* obedience of the Iſraelites, to the Morall, Ceremoniall, and Judiciall Lawes, upon promiſe of all bleſſings in

the

the *possession* of Canaan, and threatning curses and miseries to them that did break it, and this to this end, that he might *raise up* their hearts to the *expectation* of the *Messias* to come.

And this *subservient* Covenant, or Old Covenant, is that which God did *strike* with the people of *Israel* in Mount *Sinai*, to *prepare* them to faith, and to *inflame* them with the *desire* of the *Promise*, and the coming of Christ, and to be as it were a *bridle* of restraint, to *cohibite* them from sinne, till that time that hee should send the Spirit of Adoption into their hearts, and govern them with a more free spirit.

This *Covenant* of which the Morall *law* is said to be a part, and vvhich is called here the subservient Covenant under which the *Iewes* were, is shewed at large (by the Authour named) to be a third and *distinct* Covenant, betweene the Covenant of Nature, and the Covenant of Grace. And who ever will have recourse unto that *Tractate* of his shall see he layes downe both the *agreements* and *differences* it hath from the covenant of *Grace* and that of *Nature*. And in regard it may be the thing hath not been *observed* by all, and many vvho have not the *Authour* by them,

them. And others if they had it could make no use, neither receive any benefit of it, for their sakes chiefly. I will lay down not all, but the *main* heads of agreement, and difference, that this *Subservient* covenant hath with the Covenant of Nature and Grace. And vve will first shew you its agreements and disagreements with the covenant of Nature. The agreements are these.

1 In both these Covenants, one *party Covenanting* is God, the other man.

2 That both have a *condition* annexed to them.

3 That the *condition* for the generall is the same; *Doe this*, and Live.

4 That the promise in the generall is the same too; *Paradise* and *Canaan*.

These are the agreements. We will now shew you their disagreements.

1 The Covenant of Nature was made with all men, this subservient covenant alone with the *Israelites*.

2 The covenant of Nature doth *bring* us to *Christ*, but not *directly* by it selfe but *obliquely* and *per accidens*: but the *Old covenant*, or the subservient covenant, doth *properly*, and *per se*, bring unto *Christ*, for it

it was the true and proper *ſcope* which God aymed at in giving of it. "*God did* "*not make the Covenant of Nature with* "*man, that he being burthened with the* "*weight of it ſhould goe to Chriſt. In gi-* "*ving that, God aymed at this, to have that* "*which was his due from man. But in this* "*ſubſervient Covenant, God doth require* "*his right for no other end, then that man* "*being convinced of his weakneſſe, and im-* "*potency might flye to Chriſt.*

3. The covenant of nature was made with man, that by it men might be carried on ſweetly in obedience; for it was *ingraven* in their hearts. But the *ſubſervient* covenant was made that men might be compelled to obedience; for it did *naturally beget* to bondage; *Gal.* 4. 24.

4 The covenant of Nature was to be *eternall*, but this ſubſervient covenant was to be but for a *time.*

5 The covenant of Nature had not reſpect to the reſtraint of outward ſins, neither in his *principall* uſe, nor *leſſe* principall, but the old covenant in his leſſe principall end had, *Exod.* 20. 20.

6 The covenant of Nature was *ingraven* in the heart, but the other *written* in tables of ſtone.

7 The

7 The Covenant of *Nature* was made with *Adam* in Paradiſe; this ſubſervient covenant in Mount *Sinai.*

8 The covenant of *Nature* had no *mediator*, but this *ſubſervient* covenant had a *mediator*, viz. *Moſes.*

9 The one was made with man *perfect*, the other with a part of mankinde *fallen.*

And theſe are the maine agreements and differences between the covenant of Nature, and this ſubſervient covenant: We come now to ſhew you the *differences* and *agreements* that it hath with the covenant of Grace.

1 They agree that God is the Authour of both.

2 That both are *contracted* with fallen *man.*

3 That both doe *diſcover* ſinne.

4 That both doe *bring* to *Chriſt.*

5 That both are *contracted* by a Mediatour.

6 That in both is *life* promiſed.

2 They differ, 1 that in the *ſubſervient* covenant God is conſidered as *condemning* ſin, and *approving* alone of righteouſneſſe: But in the covenant of Grace, as *pardoning* ſin, and *renuing* holineſſe in us.

2 They

2 They differ in the *ſtipulation*, or condition; the condition of the old covenant was this, *Doe this and live*, of the New: *Believe and thou ſhalt be ſaved, &c.*

3 They differ in the Antiquity. The Promiſe vvas more ancient then the Law. It is ſaid *the Law was added to the Promiſe*, and that 430 yeares after the Promiſe was given, *Gal.* 3. 17.

4 The ſubſervient covenant doth *reſtraine*, but *with Coaction* and ſervility; but the covenant of of Grace by a *willing* and Child-like inclination of *ſpirit*, by more freeneſſe and naturalneſſe of ſoule.

5 In the ſubſervient Covenant the *ſpirit* of *Bondage* is given, but in the covenant of Grace, the *Spirit* of *Adoption*.

6 The *Old* Covenant did *terrifie* the conſcience; this doth *comfort* it.

7 The object of the old was *man aſleep*, or rather *dead* in ſin; of the other *is* man *awakened*, and *humbled* for ſin.

8 The one *ſhewes* the way of *ſervice*, but giues no ſtrength to *ſervice*; this doth both *ſhew* the *way*, and *give power*.

9 Both promiſe life, but the one in *Canaan*, the other in *Heaven*.

Thus you ſee the firſt opinion of the *two*, which ſeemes a *Rationall* opinion, though

though it want the number of maintainers. The *Reaſon* in this opinion ſeemes to be this. The *Law* is ſaid to be a covenant, as I have ſhewed in divers Scriptures, and if ſo, either a covenant of *Workes*, or of *Grace*, or ſome *third* covenant; but not a covenant of *Workes*, nor a covenant of Grace, *Ergo*, ſome third Covenant.

1 Not a Covenant of *Workes*, that I have ſhewed at large; becauſe there was a *former* covenant, a Covenant of Grace made, and this vvas but *added* to it, and not in way of *oppoſition*, but ſubſerviency: beſides, this *broken* was capable of renovation, vvhich a covenant of Workes is not capable of: beſides, vvhen they had *broken* this, they were not to be *caſt* by it, but had *liberty* of *appeale* from the Law to the Goſpel, from Gods *Juſtice* offended, to Gods *Mercy* pardoning and covering, as you ſee they frequently did, when they implored mercy and pardon, for his Names ſake; *For thy Names ſake forgive, and for thy Names ſake cover:* under which Expoſitions *Chriſt* was *darkely* ſhadowed out.

Againe, if it were a *concluding* covenant of life and death, then could they have had no mercy, no pardon, they muſt needs

needs have periſhed ; but againſt that the Apoſtle ſpeaks, *Acts* 15. 11. *We beleeve through the grace of Chriſt to be ſaved even as they:* Nay,and then it had been utterly *inconſiſtent* with the covenant of Grace. Then were there ſome ends and *uſes* for which the Law was promulged which could not ſtand *with*, but were utterly *deſtructive* to the Promiſe and covenant of Grace. But I have ſhewed you there were no ſuch ends,——And therefore it muſt be concluded, that it was ſuch a covenant under which they *ſtood*, as notwithſtanding that they did *ſtand* under a covenant of Grace, and therefore it could not be a covenant of works : this ſeems to be the reaſon of the opinion againſt the firſt, that though it be called a covenant, yet it could not be a covenant of *works :* and if ſo, then muſt it be either a covenant of Grace, or ſome *third* covenant. Now,

2 It will be ſaid it could not be a covenant of Grace ; Becauſe that our Divines doe generally reckon up this as one part of our freedome that wee have by *Chriſt*, to be freed from the Law as a covenant , and if the Law were a covenant of Grace onely more *Legally diſpenſed*,and under more *Legall* adminiſtrations ; it might

might ſeeme better to ſay , wee are freed from the *legall* adminiſtrations of it, then to ſay,we are freed from it as a Covenant. And therefore they ſaying vve are freed from it as a covenant,cannot poſſibly hold it to be a covenant of Grace. I onely propound you the reaſon this opinion holds out.

And if it be neither a covenant of works, nor a Covenant of Grace, then muſt it of neceſſity be a third Covenant. And yet this ſuch a Covenant as doth not ſtand in *oppoſition* to Grace, neither is inconſiſtent with the covenant of Grace;for then God ſhould have *contradicted* himſelfe , overthrowne his owne purpoſe , repented of his owne promiſe which he had given before; and therefore it is called a *ſubſervient* Covenant, which though it ſtand upon *oppoſite tearms* , yet it hath its ſubſervient *ends* to the Covenant of Grace ; and was given by vvay of *ſubſerviency* to the Goſpel, and the more full revealing of the covenant of *grace*,& was *temporary*, & had *reſpect* to *Canaan* & *Gods* bleſſing there, in obedience to it,and not to heaven,for that was *promiſed* by another Covenant which God made with thē before he entred this. And this is the reaſon that this firſt opi-

nion holds forth, which I deſire modeſtly to propound, not yet ſeeing wherein it may be *injurious* to holineſſe, or *diſagreeing* to the minde of God in Scripture.

2 There is a ſecond opinion, in which I finde the greateſt *Number* of moſt *Holy* and *learned* Divines to concurre, and that is, that though the Law be called a Covenant, yet was it not a *Covenant* of Works for ſalvation: nor was it a third covenant from Workes and Grace: but it was the ſame Covenant for *nature* and *kinde*, under which wee ſtand under the Goſpel, even the *Covenant* of Grace, though more *Legally diſpenſed* to the *Jewes*; and it differed not in *ſubſtance* from the Covenant of Grace, but in *degrees*, ſay ſome, in the *Oeconomy* and externall adminiſtration of it, ſay others, the *Jewes* were under infancy, therefore Pædagogy. In which regard the Covenant of Grace under the Law is called *Fœdus vetus*, or the Old Covenant, and under the Goſpel, *Fœdus novum*, or the *new* Covenant, *Heb.* 8. 8. And the one was called *Old*, the other *New*, not becauſe it was before the other: For *the Law was added to the Promiſe* 430.

* *Fœdus vetus et novum differunt, 1 Tempore continuationis, 2 loco, 3 claritate, 4 facilitate, 5 ſuavitate. Fœdus vetus non quia prius, ſed quia invetera ſcere, et ſuccedenti præſtantiori fœderi decedere, et aboleri debuit.* Cham. *de* 3. *fœd*, Heb. 7. 43. *Oeconomia fœderis* Gr. *in v. T. fuit onerosa, operosa.* Alſted.

yeeres after: and therefore the Promiſe was before it; but it is called old, becauſe thoſe *adminiſtrations* did now *wax old* and decay, * were nigh to vaniſhing, ready to diſappear, and were to give place to more *new* and excellent *adminiſtrations*. That was more *obſcurely* adminiſtred, ſhadowed, and darkned with ſhadowes, this more *perſpicuouſly* and clearly; that was more *Onerous* and burthenſome; this more eaſie and delightfull; that in reſpect of the legall adminiſtrations did *beget to bondage*, this to *Son-like freedome*: as you may clearely ſee in thoſe places, *Coloſ.* 2. 17. *Heb.* 10. 1. *Mat.* 15. 10. *Gal.* 3. 24. *Gal.* 4. 1, 2, 3. * Hence one ſaith, the *new* and *old* Covenant, the covenant of Works (ſo he calls the law) and this of Grace, the covenant of the Law and Goſpel, are not *parallel diſtinctions*; for both theſe covenants are covenants of Grace, onely *differing* in the Oeconomy, and diverſe adminiſtrations of them: that they were the ſame covenant for nature and kind, is alleadged that in the 1 *Luk.* 72. 74, 75. *To performe the mercy promiſed to our forefathers, and to remember his holy Covenant.* What was that? you ſee that in the 74. verſe, for ſubſtance the ſame with ours, *That he would grant*

* *Antiquatum quid et ſeneſcens.*

* ἐγγὺς ἀφανισμοῦ. Heb. 8. *ult.*

* *Non ſunt parallelæ diſtinctiones fœdus veteris et fœdus novum, fœdus operis, et fœdus gratiæ, fœdus legis, et fœdus Evangelii; utrumq; enim fœdus, et vetus, et novum, eſt fœdus gratiæ et Evangelii.* Alſted. *At contrà* Chamier. 131. 3. c. ſect. 10.

grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without feare, in holineſſe and righteouſneſſe all the dayes of our life.

I Will give you for brevity, the full *draught* of their thoughts, who maintaine this ſecond opinion in theſe five particulars,

1 There vvas never any more then two Covenants made with mankinde, vvhich held out life and ſalvation: The firſt vvas the Covenant *of Works*, in innocency; the other is the Covenant of *grace*, after the fall.

2 There vvas never but one way of ſalvation ſince the fall, and that was by a Covenant of Grace: God never ſet up another Covenant of *Works* ſince the fall, hee puts us now to *believe* without *working* for life.

3 That yet all *Adams* poſterity they lye under the Covenant of *workes*, as *Adam* left them after his fall, till they come over to Jeſus Chriſt.

4 That the *Law* vvas never *given* as a Covenant of works, but *added* to the promiſe by way of ſubſerviency to the Covenant of Grace.

5 That though the Law was given with

with *merciſull* purpoſes, and ſubſervient to the covenant of Grace; yet it ſeemes to come *handed* to us, as though it vvere the repetition of another Covenant of workes under which we ſtand.

Or rather the covenant of Grace under the Old Teſtament ſeemes to be ſo *legally* repreſented as if it were a covenant of works ſtill to us. And it is worth our obſervation to ſee how the covenant of Grace like the *Sun* in the firmament, hath *riſen* up ſtill to further and further clearneſſe; from *Adam* to *Moſes*, it vvas very *darke* and obſcure; from *Moſes* to the time of the Prophets, the *light* began to appeare. After the Prophets vvhen *John* began his Miniſtery, then the *light* was more clearly revealed, under the *Miniſtery* of Chriſt, who revealed the *boſome* Counſels of his Father, there were more *cleare* and *glorious* manifeſtations of it. After Chriſts reſurrection, and the ſending of the *Spirit*, the *Book* before *claſped*, was now fully *opened*, *that he that runs might read*. In ſo much that ſome have called the Covenant of Grace before Chriſt, *fœdus promiſſi*, the covenant of *promiſe*; and now under the Goſpel the Chameron.

covenant of grace in reſpect of the full cleare, and ample diſcovery of it: the *ſhadowes* which before *obſcured* it being taken away; and the whole *platforme of Gods deſigne* of ſaving man by meer grace ſo clearely diſcovered, that he that runnes may read it.

3. *Object.* That which ſtood upon *oppoſite* termes to the covenant of Grace, cannot be ſaid to be a covenant of grace, nor yet *ſubſervient* to the covenant of grace; but muſt needs be a covenant of Workes.

But the Law ſtood upon *oppoſite* termes to the covenant of grace, *Ergo.*

Lex proponit juſtitiã et ſalutem cum conditione totius legis implendæ, Evangelium vero promittit eandem ſine ulla conditione. Chamier.

That it ſtood upon *oppoſite* termes it is manifeſt, the one commanding *doing*, the other *beleeving*: if you doe conſult with theſe places, *Levit.* 18. 4, 5. *Ye ſhall keepe my ſtatutes, and my judgements, which if a man doe he ſhall live in them*, Ezek. 20. 11. *I gave them my ſtatutes which if a man doe he ſhall live in them*, Gal. 3. 12. *The Law is not of faith, but he that doth them ſhall live in them.*

But theſe may be *Eluded*, hee ſhall live (*in*) them, but hee doth not ſay hee ſhall live (*by*) them; we live *in obedience*, but wee doe not live *by obedience*

dience: there is much difference between them.

Therefore leſt this might put it off, ſee more plainly, *Rom.* 2. 13. *For not the hearers of the law, but the doers of the law ſhall be juſtified.* And that the Apoſtle ſpeakes here of the *morall* Law he ſhews after, *verſ.* 21, 22. where hee diſcourſeth of ſome branches of the Morall Law: So *Rom.* 10. 5, 6. *For Moſes deſcribeth the righteouſneſſe which is of the Law* (yet he doth not ſay which is by the Law) *that the man which doth theſe things ſhall live by them, but the righteouſneſſe which is of Faith ſpeaketh thus: Whoſoever beleeves on him, ſhall not be aſhamed*, verſ. 11. So that the Law you ſee by theſe places ſeems to ſtand upon *oppoſite* termes to Grace, And this is the Objection which you ſee I have *raiſed* to the height: and if this be cleared, then all is done, &c.

Now againſt theſe I might *oppoſe* divers other Scriptures, which ſeeme to ſpeake againſt it, *Gal.* 3. 11. *But that no man is juſtified by the law it is evident, for the juſt ſhall live by Faith* Againe, *Gal.* 3. 21. *If there had beene a law given that could have given life, verily Righteouſneſſe*

had been by the Law : that is, if the Law had been able to juſtifie or ſave any man, it ſhould have done all men : God would never have ſent *Chriſt*, but *by the works of the Law ſhall no fleſh living be juſtified*, Gal. 3. 10. *Who ever are under the works of the Law, are under the curſe* : and if under the curſe, who ever looks for life by obedience to the Law, then ſurely God did not ſet up this with this end, that we ſhould have life by obedience to it. *The Law entred that ſin might abound*, ſaith the Apoſtle, and if the Law was given to ſhew the wideneſſe, greatneſſe of ſinne; then ſurely not that we ſhould be juſtified by obedience to it, &c. Beſides, *It was given foure hundred and thirty years after the promiſe* : God gave the promiſe of life and juſtification before to Faith; and had he after given the *Law* that we ſhould have *life* by working, then had God been *contrary* to himſelfe, *changeable* in his purpoſe, and *repented* of his former mercy; but not this, therefore not the other.

Beſides, God could not *expect* that we ſhould *doe*, that we might have life; becauſe we were to have life before wee could

could doe : *Chriſt* ſaith, *Without me ye can do nothing*. We have no *life* out of Chriſt, *he is our life*, *He that hath the Son hath life, and he that hath not the Son hath not life* : and dead men cannot work: we could not *doe* that we might *live*, ſeeing we were to be made *alive* that wee might *doe*.

Quod meum eſt exiſtet ad te, non niſi à te Domine. Chryſ.

Againe, God never *purpoſed* life upon obedience, becauſe he had *decreed* another way to conferre life upon men; this you ſee plaine, *Gal.* 3. 11. where the Apoſtle debates the ſame thing, *But that no man is juſtified by the law it is evident*; Why, how is that evident? *becauſe*, ſaith he, *the juſt ſhall live by Faith* : as if he had ſaid, God hath decreed another way to life; and therefore ſurely the former is not the way.

But yet you will ſay. It ſeemes as if the *Law* did require us to doe, and *promiſe* life to doing : and if ſo, certainly the law ſtands upon *oppoſite* termes to grace; and therefore can neither be a covenant of Grace, nor ſubſervient to it. And if they doe not ſtand upon oppoſite termes, how ſhall we underſtand this, *Doe this and live*? For the *reconciling* of this oppoſition,

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could doe : *Chriſt* ſaith, *Without me ye can do nothing*. We have no *life* out of Chriſt, *he is our life*, *He that hath the Son hath life, and he that hath not the Son hath not life* : and dead men cannot work: we could not *doe* that we might *live*, ſeeing we were to be made *alive* that wee might *doe*.

Quod meum exitium ad te, non niſi à te Domine. Chryſ.

Againe, God never *purpoſed* life upon obedience, becauſe he had *decreed* another way to conferre life upon men; this you ſee plaine, *Gal.* 3.11. vvhere the Apoſtle debates the ſame thing, *But that no man is juſtified by the law it is evident*; Why, how is that evident? *becauſe*, ſaith he, *the juſt ſhall live by Faith* : as if he had ſaid, God hath decreed another way to life; and therefore ſurely the former is not the way.

But yet you will ſay. It ſeemes as if the *Law* did require us to doe, and *promiſe* life to doing : and if ſo, certainly the law ſtands upon *oppoſite* termes to grace; and therefore can neither be a covenant of Grace, nor ſubſervient to it. And if they doe not ſtand upon oppoſite termes, how ſhall we underſtand this, *Doe this and live*? For the *reconciling* of this oppoſition,

on, and unfolding the meaning of *Doe this and live*: I will lay downe fixe or seven particulars to be considered of.

1 *Doe this and live*, hath not reference to the *Morall Law* onely, but to the *ceremoniall* alſo (as in *Levit.* 18. 4, 5.) which was their Goſpel; eſpecially if you looke upon the *Ceremony*, not as it is an *appendix* to the Morall Law, but as it carries a *typicall* relation to Chriſt, as every *lamb* ſlaine did point out to Chriſt, and ſay, *Behold the Lamb of God that taketh away the ſinnes of the world.* The Goſpel was darkely adminiſtred and ſhadowed out by the Ceremony.

2 This was not ſpoken of the Law *abſtractly*, and ſeparately conſidered; but of the Law and Promiſe *joyntly*; not of the Law *excluſively*, but of the Law *incluſively*, as including the Promiſe; as having the Promiſe involved with it.

3 He doth not bid them *Doe and live by doing*; but *doe and live in doing*; we may live [in] obedience, though we doe not, nor cannot live [by] obedience We could not live by them, till we had *life*; but that is not by *doing*, but by *beleeving*, as Chriſt ſaith, *You would not come to me that*

that you might have life; that was not by *Works*, but by *grace*. *If there had beene a Law given that could have given life*; either *life* that we might obey, or *life* upon our obedience; *Verily righteouſneſſe ſhould have beene by the Law.*

4 Some thinke that God after hee had given the *promiſe* of life, and tendred *life* upon beleeving, he *repeated* the covenant of works in the Law, to put man to his choyce, whether hee would now be *ſaved* by working or Beleeving. And this the rather to *empty* them of themſelves, and anſwer them in theſe thoughts, which perhaps they might think that they were able to come to life by obedience, and therefore God puts them to the *triall*: and leſt they ſhould thinke that any *wrong* was done to them, hee gives them a *repetition* of the former covenant; and as it were, puts them to their choyce whether they would bee ſaved by vvorking or beleeving; that when they were convinced of their owne impotency, they might better ſee, *admire*, adore, advance the *mercy* of God who hath *given* a Promiſe, ſent a Chriſt, to *ſave* thoſe that were not

able

able to doe any thing towards their own
ſalvation.

5 Others think that *Doe this and live*
hath reference onely to a *temporall* and
proſperous life in the Land of *Canaan*: if
they vvould be conformable to that law
which God had given them, and *obey him*
in his commands, then ſhould they *live*,
and live *proſperouſly* in the Land of *Ca-*
Deut. 28. *naan* vvhich hee had given them: hee
would bleſſe their basket and ſtore, &c.

6 There is another interpretation, and
that is, that *Doe this and live*, though
it was ſpoken to them *immediately*, yet
not *terminatively*, but through them to
Chriſt, vvho hath *fulfilled all righteouſ-*
neſſe for us, and purchaſed *life* by his own
obedience.

Some of theſe I reject, and I can cloſe
with none of theſe, onely I propound this
variety. I will give you my own thoughts
of it in briefe.

I grant that in the *externall view* of
them (what ever it is in truth) the *Law*
and *Goſpel* doe ſeeme to ſtand upon *oppo-*
ſite termes, but yet theſe oppoſite termes
on which the Law ſeemes to ſtand, had
its ſubſervient ends to Chriſt and Grace.
For all this was but to *awaken* them, and
convince

convince them of their own *impotency*, to
humble them for it, and to *drive* them
unto *Chriſt*: If indeed we looke upon the
Law *ſeparately*, ſo it ſeemes to ſtand upon
oppoſite termes, and we may anſwer the
Queſtion, which yet the Apoſtle con-
cludes, *Is the Law againſt the Promiſes?*
God forbid, and ſay, yea it is againſt the
Promiſes, as it ſaith, *Doe this and live*; *for*
if of works, then not of Grace. And there-
fore we muſt ſo interpret this; *Doe this*
and live, that we may not make it *againſt*
the Promiſe. Now I ſay, if you looke
upon the Law *ſeparately*, ſo it ſtands upon
oppoſite termes and is againſt the Pro-
miſe. But if you looke upon it *relatively*,
as it hath reſpect to the Promiſe, ſo theſe
oppoſite termes have their ſubſervient
ends to the Promiſe and Grace. And that
by convincing us of our owne *impotency*
and weakeneſſe, that we might *go* over to
Chriſt and the Promiſe for life. I ſhewed
you this was the difference between the
covenant made with man in Innocency,
and between Gods *requires* in the Law:
In the former, God did not *require* obedi-
ence, that man being *burthened* with the
weight of his worke ſhould goe to *Chriſt*,
but this was it God *aymed* at there to have
that

* *Lex & Evangelia mutuo ſibi dant manus.* Pet. Mart. *Lex & Evangelium ſunt ſubordinata & oppoſita.* Alſt.

able to doe any thing towards their owne ſalvation.

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6 There is another interpretation, and that is, that *Doe this and live*, though it was ſpoken to them *immediately*, yet not *terminatively*, but through them to Chriſt, vvho hath *fulfilled all righteouſneſſe for us*, and purchaſed *life* by his own obedience.

Some of theſe I reject, and I can cloſe with none of theſe, onely I propound this variety. I will give you my own thoughts of it in briefe.

I grant that in the *externall view* of them (what ever it is in truth) the *Law* and *Goſpel* doe ſeeme to ſtand upon *oppoſite* termes, but yet theſe oppoſite termes on which the Law ſeemes to ſtand, had its ſubſervient ends to Chriſt and Grace. For all this was but to *awaken* them, and convince

convince them of their own *impotency*, to *humble* them for it, and to *drive* them unto *Chriſt*: If indeed we looke upon the Law *ſeparately*, ſo it ſeemes to ſtand upon *oppoſite* termes, and we may anſwer the Queſtion, which yet the Apoſtle concludes, *Is the Law againſt the Promiſes? God forbid*, and ſay, yea it is againſt the Promiſes, as it ſaith, *Doe this and live*; *for if of works, then not of Grace.* And therefore we muſt ſo interpret this; *Doe this and live*, that we may not make it *againſt* the Promiſe. Now I ſay, if you looke upon the Law *ſeparately*, ſo it ſtands upon oppoſite termes and is againſt the Promiſe. But if you looke upon it *relatively*, as it hath reſpect to the Promiſe, ſo theſe *oppoſite* termes have their ſubſervient ends to the Promiſe and Grace. And that by convincing us of our owne *impotency* and weakeneſſe, that we might *go* over to *Chriſt* and the Promiſe for life. I ſhewed you this was the difference between the covenant made with man in Innocency, and between Gods *requires* in the Law: In the former, God did not *require* obedience, that man being *burthened* with the *weight* of his worke ſhould goe to *Chriſt*, but this was it God *aymed* at there to have that

* *Lex & Evangelia mutuo ſibi dant manus.* Pet. Matt. *Lex & Evangelium ſunt ſubordinata & oppoſita.* Alſt.

that which was his *due* from man, But now in the Law God doth *require* his *right* for no other end, then that man being convinced of his weakneſſe and *impotency*, might *flye* to Chriſt. And therefore though *doe this and live* be againſt the promiſe, yet if you looke upon the *end* wherefore God ſaid ſo, to *diſcover* our weakneſſe, to *humble* us for it, to *drive* us out of our ſelves; ſo you will ſee ſweet *agreements* and *ſubſerviency* to the Promiſe.

Lex docendo & jubendo, quod ſine gratia impleri non poteſt, homini demonſtrat ſuam infirmitatem, ut quærat demonſtrata infirmitas Salvatorem, à quo ſanata voluntas poſſit, quod infirma non poſſet. Lex igitur adducet ad fidem. Aug. epiſt. centeſ. quadrag.

There is a ſeeming *contradiction* of *Termes*, true on both parts, "*Curſed is he* "*that ſaith, God commandeth impoſſibili-* "*ties. And curſed is he that ſaith the Law* "*is poſſible.* This ſeemes ſtrange, did not God *command* the Law, and is not the Law *impoſſible?* It is true it is ſo: and therefore God did not *command* the Law with *expectation* we ſhould *fulfill* it; we were not able to obey it, nor it to help us, as you ſee both, in *Rom.* 8. 3. But God commanded the Law, God ſaith, *doe this and live*, to diſcover to us our impotency and weakneſſe, and ſtirre up our *hearts* to looke out after Chriſt, who hath *fulfilled* all righteouſneſſe for us, both *legis & crucis*, he hath undergone the *penalties*, and obeyed the *precepts*, borne our *curſes*, done our *ſervices*.

The

The courſe that Chriſt takes with the *young man* is very obſervable, and fully proves that which I have ſaid to you, you ſhall reade it in *Matth.* 19. 16. and ſo on. *Good Maſter, ſaith he, what ſhall I doe that I may inherit eternall life?* Here was his queſtion, &c. You ſhall ſee Chriſts anſwer in the latter end of the 17 verſe. *If thou wilt enter into life, keep the commandements:* this was a ſtrange *Anſwer*, was the Law a *way?* wherefore did he then come into the world? or was the young man able to keepe it? that is impoſſible. *Rom.* 8. 3. and doth not the Apoſtle ſay, *Who ever are under the works of the Law, they are under the curſe*, becauſe *curſed is he that obeyeth not in all things in the book of the Law*, and that is impoſſible: this was therefore a ſtrange Anſwer that Chriſt made to his Queſtion, he doth not ſay, as in other places, If thou wilt enter into life *believe*, but here, *keep* the commandments. Yet if you looke now upon the *perſon* to whom Chriſt ſpake, and the end wherefore, you will ſee the meaning: the *perſon* to whom, was a proud *juſticiary*, one that *ſwelled* in a fleſhy opinion, that he had kept the whole Law, and therefore ſhould be ſaved by it, as hee tells you afterward.

All

All this I have kept from my youth, and therefore Christ sets him to the Law, not for an instrument of justification, for he answered the same Question otherwise, in *Joh.6.* 28, 29. but he sets him to the Law as a *glasse* to discover his imperfection, that being convinced of his impotency, and being humbled for it, he might come over to Christ for life and salvation.

When men will be *Saviours* of themselves, when they look for righteousnesse by the Law; Christ bids them goe and *keep* the Commandements, *servanda mandata*, and this to *humble* them, and to bring them to him. But if men be once *humbled*, and broken in the sight of sinne, then * without *mention* of the Law at all, hee *comforts* them with the free *promises* of Grace: *Then he saith, Come to me all that are weary and heavy laden and I will ease you. And the Spirit of the Lord is upon me to preach liberty to the Captive*, &c.

So then to conclude; I conceive the *opposition* between the Law and the Gospel, was *chiefly* of their owne making, they should have been driven to Christ by it, but they *expected* life in obedience to it. And this was their great *errour*, and mistake, it was as hard to bring them from

* Omissa legis mentione gratiae promissionem solatur, saith Calvin. 3. lib. Instit. cap. de vit. fid.

seeking life by their own *righteousnesse* and obedience to the Law, as to *force* the *Sun* from the skie. Not that I thinke they did imagine righteousnesse by the *Morall* Law alone, for there they could not but see they were cast and gone, but by the Ceremoniall law with the *Morall*, God had *given* them these Lawes, and often said, *Do this and live*. Therefore they thought by subjection to them to have *life*. And what they *wanted* in the Morall, they went to *make up* in the Ceremoniall, they would *do* something the Morall Law commanded, and go to the Ceremoniall for what they could not do, not that *all* did so, yet many of them. But this was farre from Gods *end*. It was their own errour, and mistake, as the Apostle seemes to imply, in *Rom* 10. 3, 4. *They have a zeale to God, but without knowledge: for they being ignorant, have not submitted themselves to the righteousnesse of God, but went about to establish a righteousnesse of their own*; they went about it, but could not attaine it, all this was but setting a *dead* man on his feet, and this arose from their ignorance, their errour and mistake. They did as poore ignorant souls doe with us, we bid them *pray*, we bid them *obey*, doe duties,

and poore ſoules *all* they doe they doe in reference to juſtification by them, they *ſpin* a thred of their own righteouſneſſe to *apparell* themſelves with all, Poore ſouls they can thinke of nothing but *working* themſelves to life: when they are *troubled* they muſt *lick* themſelves whole, when wounded, they run to the *ſalve* of duties, and *ſtreames* of performance, and *Chriſt* is neglected. So hard it is to be *in* duty in reſpect of *performance*, and *out* of duty in reſpect of *dependance*; this is a thing beyond their reach, to *do all* righteouſneſſe, and yet to *reſt* in none but *Chriſts*. *Domine memorabor juſtitiæ tuæ ſolius*, *Lord I will make mention of thy righteouſneſſe only*, and that is mine too, for *Chriſt is made to me, wiſdome, righteouſneſſe*——1 *Cor.* 1.29.

And thus I have Anſwered the firſt great Query, and thoſe Objections that depended on it. And may lay down theſe two Poſitions as firme Concluſions.

1 *That the Law for ſubſtance of it, doth remaine as a Rule of obedience to the people of God, and* that *to which they are to conforme their walking under the Goſpel.*

2 *That there was no end or uſe for which the Law was given, but might conſiſt with Grace,*

Grace, and be ſerviceable to the advancement of the Covenant *of Grace.*

I come now to the ſecond Query.

2 Query: *Whether this be any part of our freedome by Chriſt, to be free from all puniſhments and chaſtiſements for ſin.*

Anſw: If we doe conſult with the Scriptures, they ſeeme to hold out this to us; That Gods *people*, ſuch whoſe ſinnes are yet pardoned, may yet *beare* chaſtiſements for ſinne. That they have been under the *rod*, under the corrections, and chaſtiſemen s of God, that is plaine; *Abraham, David, Moſes*, and all were, and the Apoſtle tells us, *Heb.* 12.6. *If we be not chaſtiſed, we are baſtards and not ſons, for he ſcourgeth every ſon he receiveth.* And that theſe corrections have been inflicted on them *for* ſin, the Scripture ſeems to hold forth *Lam.* 3. 34. *Wherefore doth a living man complaine, a man for the puniſhment of his ſin?* Let us ſearch, &c. *Micah* 1.5. *For the wickedneſſe of Jacob, and for the ſin of* Iſrael *is all this*——Micah 7.9. The Church ſaith, *She will beare the indignation of the Lord, becauſe ſhe had ſinned againſt him.* Nay, it is layd down as a *precedent* condition, to goe before Gods *removall* of calamities from them; that they

they were to *humble* themſelves for ſinne, and turne from ſinne before God did deliver them. 2 *Chro.* 7. 14. and in *Levit.* 26. 41. *If their uncircumciſed hearts ſhall be humbled, and if they ſhall accept of the puniſhment of their iniquity*, What is that? that is, if they would *juſtifie* God in his proceeding againſt them, if they would *lye downe* in the duſt and *owne* their puniſhment, and ſay, that their ſinnes have deſerved it, and acknowledge Gods *Juſtice* in afflicting them, *then would he remember his* Covenant *and helpe them.* And all this you ſee was done by the *Princes* of Iſrael, when they were puniſhed by the hand of *Shiſhak*, 2 *Chro.* 12. 6. It is ſaid, *They humbled themſelves under the mighty hand of God, and ſaid, the Lord is righteous*, that is, he doth *juſtly* afflict us for our ſin we have committed. So that this proves that they were puniſhed for their ſins. For if they were to *humble* themſelves for ſinne under affliction, if they were to *juſtifie* God in his dealing, then ſure God did afflict them for ſinne.

Object. But now againſt this it may be it will be ſaid, that this was ſpoken of the *whole Church*, and not of them alone who were godly.

Anſw. I grant it was ſpoken to the *whole* Church, yet the *godly* themſelves were to doe the *ſame duties* with them, they were not to be *exempted*, they were to *humble* themſelves for ſinne, as you ſee *Daniel*, *Ezra* did: and if that *ſin* was not the *cauſe*, and thoſe calamities inflicted on them for ſinne, then were they to *hold forth* an untruth, for to humble themſelves *for* ſinne, as the *cauſe* why Gods hand was gone out againſt them, and to accept of the puniſhment of their iniquity, and to *declare* God is righteous in it; if God did not *chaſtiſe* them for ſinne, was certainly to hold out an *untruth*, which cannot be allowed of.

But admit this, that this was ſpoken of the *whole Church*, yet wee have places to *evidence*, that God hath *puniſhed* his owne people for ſinne, ſuch as was his deare ones, *Moſes* and *Aaron* they were *ſhut* out of *Canaan*, God would not *ſuffer* them to enter into the Land of Promiſe. And this was a great affliction: and if you looke into *Num.* 20. 12. you ſhall ſee that this was for ſinne, *Becauſe they ſanctified not God at the waters of Meribah.* As he tells them: *becauſe you believed not to ſanctifie me in the eyes of the children*

dren of Israel: *Therefore you shall not bring the Congregation into the Land.*

So *David*, of whom God *professeth*, that he was a man after his owne *heart*, yet you see how God did *chastise* him, his *childe* dies, the Sword should not *depart* from his House, his own *sonne* rose up in *rebellion* against him: these were great calamities; and if you look into the 2 *Sam.* 12. 10. you shall see the cause of this to be his sinne, his murder and adultery. *Now therefore the sword shall never depart from thy house because thou hast despised me, and hast taken the wife of* Uriah *to be thy wife.*

Object. But now against this it may be it will be said, these were examples under the Old Testament, and therefore will not prove, for they were under a different covenant to the godly now.

Answ. I told you in the answer to the former question that some Divines did *distinguish* of a three-fold Covenant: a covenant of Nature, a covenant of Grace, and a *subservient* covenant; which last was that which was made with the Jews in *Sinai*, contained in the Morall, Ceremoniall, Judicial laws: a covenant which though

though it stood upon *opposite* termes, yet had it's *subservient* ends to the covenant of grace. A covenant which God made with *Israel* when they were to enter into *Canaan*, and had *chiefly* respect unto their good or evill in it. Wherein God *promised* blessings upon obedience, and *threatned* calamities and judgements on them if they disobeyed. As you see them at large annexed to it, in the 28. and the 29. Chapters of *Deuteronomy*. And all this by way of *subserviency* unto the covenant of grace, that when they *saw* they were neither *able* to obtaine life, nor outward mercies; nor *keep off* death, and temporall evils, by their obedience to it, they might *look* out for the *promise* of grace, and *long* for the *Messiah*, and *expect* all these upon better grounds: And into this Covenant they did all enter with God, and bound it with an Oath, and a *curse*, as you see in *Deut.* 29. 12, 19. God for his part ingaging himselfe to *blesse* them in the Land of *Canaan* whither they went, if they obeyed his commands; and threatning to punish them there if they did not *obey* him. To all which they did *subscribe*, as you see there, and bound it with an oath and a curse. And there-

fore *ſome* interpret thoſe words, *Doe this and live*, to have reſpect alone to their well-being in the Land of *Canaan*, and in this life. I have read a ſtory of the *Sadduces*, who you know denyed the *reſurrection*, and conſequently, I ſuppoſe, the immortality of the ſoule; they vvere men skilfull in the Law, and obſervant of it, though they held this great errour: upon conſideration of vvhich, one *demanding* of them vvherefore they *kept* the Commandements, ſeeing they denied the reſurrection: they anſwered, That it might goe well with them in this life; that they might *inherit* temporall bleſſings by obedience to it. I will not ſay that they *ſerved* the *end* of the Law in this, for certainly God gave the Law for *higher* ends; But this, I may ſay, that it may be they *ſerved* the *end* of it better then they that asked the queſtion. It might be, they vvho asked the queſtion, kept the Law for *juſtification*: you read of ſuch a *ſpirit* in them, *Rom.* 10. 3, 4. ſome there were that looked to be *juſtified* by obedience to it: and that was farther from the end of God in giving of it, then to keepe the law that it might goe well with them in this life: of the firſt κ'ϳὶ χρυ. there is not one

one tittle in the *Book* of God, but for this *ſecond* there ſeemes *much*: You reade of ſomething to this purpoſe in the fifth Commandement, *Honour thy father and thy mother, that thy dayes may be long in the land whither thou goeſt to poſſeſſe*: and ſomething of it in the ſecond Commandement; and a great deale more in the 26 *Deut.* 16. 17, 18, 19. and wholly in the 28 of *Deuteronomy*: though under theſe *temporals*, *ſpirituall* things vvere *ſhadowed* and apprehended by thoſe vvho were ſpirituall.

It is true, the things that were commanded and forbidden, vvere *morally* good and evill, and ſo of *perpetuall* obſervance; yet the *termes* on vvhich they ſeeme to be commanded and forbidden, and they obeyed, are gone, which were proſperities or calamities, good or evill, in the Land vvhich God gave them. And hereupon they are ſaid ſtill upon their diſobedience to *breake* Gods Covenant, which could not be the covenant of grace, for that is not broken, It is *an everlaſting* Covenant, like that of the Waters of *Noah*. A covenant that ſhall not be broken, it *depends* not upon our *walking* and obedience, it is not made upon our good *behaviour*, * Iſa. 54. 9.

behaviour; Obedience might be the e
but not the *ground* or motives God ha
in making it: nor could it be a covena
of workes with reference to *life* and salv
tion; for that *broken*, is not *capable* of r
novation, and renuing; but it is spoken
this *subservient* covenant, vvhich Go
made with them, and under which th
stood, This I only suggest; And I do no
see any dangers it leads us into; yet a
I not peremptory in it: But admit th
(which yet is the greatest advantage ca
be given to them) admit, I say, that th
Jewes were under a *different* covenant
and that it was such a covenant as is e
pressed: wherein God *promised* and be
stowed *temporall good* upon them, upo
their obedience, and threatned and in
flicted *temporall evils* upon them for thei
disobedience; yet were they under a co
venant of Grace as well as we; tha
sure all grant: and the Apostle speake
plainly in *Acts* 15. 11. *We hope through*
the grace of Christ to be saved as well a
they, καθ᾽ ὃν τρόπον.

Suppositio nil ponit.

And there were such as were Gods
choyce people, who were not only *under*,
but *in this* covenant of Grace, that yet
were

were *chastised* and afflicted for sinne;
Moses, David, Hezekiah, Isa. 38. 17.

And therefore this will not be of *mo-*
ment to overthrow this Position, *viz.*
That God doth afflict his owne people for
sinne.

Though it should be granted they
were under a different Covenant, yet
that Covenant vvas not a Covenant of
Works, as I have shewed; notwithstand-
ing this covenant, yet were they under
the covenant of grace also: yet were they
his children, his *choyce* ones; and they
were afflicted for sinne. And therefore
notwithstanding this, the Position is firm,
That God afflicts his people, his children
for sin.

But to take away the occasion of that
simple Cavill, that these are places al-
ledged out of the Old Testament, and
therefore prove nothing to them,
though I am farre from allowing of any
such exceptions, because they are full of
danger, and lead you upon more *rocks* then
you can yet discerne. The *Harmony* of
Scripture must be preserved, it is one
way to find out truth in *doubtfull* points;
and it is the *work* of the Ministers of the
Gospel; the great work, to *discover* and
preserve

preſerve the *Harmony* of them; and not to make one piece of Scripture to *quarrel* and claſh againſt the other, Certainly there is a ſweet *Harmony*, and agreement betweene the Old and New *Teſtament*; God is the *ſame* in both, And had wee Wiſdome, we ſhould ſee the *mutualneſſe, ſubſerviencies*, and agreements, even in thoſe places that ſeeme *oppoſite*.

But that you may not have, or rather take an occaſion of exception; wee will from the *Old* goe downe to the *New Teſtament*, and ſee if the ſame Poſition be not *confirmed* there alſo: I thinke wee ſhall finde them *both* to ſpeake *one language* in this point.

Looke into 1 *Cor.* 11. 30. the Apoſtle having before told them of the fearefull ſinne of prophaning the *Lords Table*, and *unworthy* partaking of this Ordinance; he tels them at laſt; That though they did not take notice of it, yet this was the great *cauſe* of that *ſickneſſe, weakneſſe, death*, which God had inflicted on them, and now *reigned* among them——*for this cauſe, viz.* unworthy partaking, *many are weake and ſickly among you, and many are fallen aſleep.* Can you have a clearer

clearer place? here is affliction and puniſhment ſet downe; here is the *ſin* ſet downe: and leſt all this ſhould not be enough, he tels them, for *this* ſinne is this puniſhment: *For this cauſe many are ſick.*——

But you will ſay, this was not ſpoken of Gods people; thoſe of whom this is ſpoken, were *unworthy* partakers of the Sacraments; but Gods people cannot be *unworthy* partakers of it, *Ergo*. *Object.*

For the anſwer of this we muſt know there is a two-fold *unworthineſſe*; 1 The *unworthineſſe* of the perſon: 2 The *unworthineſſe* of preſent diſpoſition. 1 Unworthineſs of the perſon, and that is when a man comes without his Wedding *garment*, unjuſtified, unſanctified: and thus Gods people cannot be unworthy, this is ſtate-unworthineſs. 2 There is *unworthineſs* of preſent diſpoſition, or the *manner* of partaking, when we come not with thoſe preſent diſpoſitions & affections *which are* required to ſuch an ordinance; *habitual* preparation there may be, and yet want *actual*, which lies in examination, excitation of our graces, as the Apoſtle ſpeakes, *Let a man examine himſelfe, and ſo let him eat, &c.* the want of which may make a man *Anſw.* *Duplex indignitas, 1 perſonæ, 2 tractationis.*

an

an unworthy *receiver*. As may be seene in
2 Chro.30. 18, 19. the prayer of *Hezekiah*: *Good Lord pardon every one that prepareth his heart to seek the God of his fathers, though he be not*
1 Cor.11. 32. *prepared according to the preparation of the Sanctuary:* they had *habituall* (their hearts were prepared to seeke God) but they wanted actuall, they were not *prepared* according to the Preparation of the Sanctuary. Gods people may have *habituall*, yet may vvant *Sacramentall* preparation.

2 But secondly, that they vvere *Gods* people you may see in the 32 verse, *you are chastened of the Lord*, that *you may not be condemned of the world*.

It was not a punishment, but *chastisement*: A phrase *peculiar* to Saints, and the end is that they may not be condemned with the world; So that you see this place speakes plainly enough, &c. Let us see fur-
Rom.8.10. ther. Look into the 8 Rom. 10. *If Christ be in you, the body is dead because of sin*, where the Apostle shews, that death is the *effect* of sinne, and though you be in Christ yet you must dye because of sinne, sinne
Heb. 12. 6. brings death, &c. And that also in the 12
v. 8. Heb. 6,7,8. speakes something, *He scourgeth every sonne whom he receiveth: whose sonne*

sonne is he whom he chastiseth not? And wherefore doth he *chastise* them? because they are sonnes? that cannot be the reason but because they are sinners; *correction* though not ever, yet here sure implyes offence. So 1 *Pet.* 4.17. *Judgement must begin at the house of God*, Revel. 2. 12. to the 16. where it is said to the *Angel* of the *Church* of *Pergamus*, of whom God gives this *testimony*, that he had kept the *Name* of Christ, and had not denyed the *Faith* of Christ; but yet there were some sinnes among them, that God bid them *repent* of, *least otherwise he come against them*, vvhere hee shews their *sins* should bring *calamity* if they repented not, 1 Cor. 10.5. to the 12. *Let not us be idolaters as some of them were, &c. All these they happened to them for examples and admonitions to us:* And why admonitions to us, if that we must not share with them in the same *stroakes*, if we went on with them in the *same sins?*

1 Pet.4 17. Sev. 2, 12. to the 16.

1 Cor.10.5 to 12 vers.

Thus I have given you a *taste* of some places that seeme to hold out this trueth firmly to us, *That Gods people may be chastised for sin*, or *that God doth chastise his people for sin*.

Now we will come to draw forth their

strength,

ſtrength, and ſee if they be *able* to ſtand out againſt the *ſtrength* and clearneſſe of this truth: wee vvill firſt begin with ſome of their *Cavills*, which are their *Forlorne hope*, and then we will come to the maine *body* of their Arguments, and ſhall leave a *Reſerve* of ſtrength to come up after all, and make the *victory* of truth more *compleat* and perfect. Firſt, to begin with their Cavills.

1 *Cavil. Dr. Cr. in his Chriſt alone exalted.* 32. 33. p2.

God, ſay they, doth not *afflict* his people *for* ſinne, but *chaſtiſe* them *from* ſinne: The father doth not give his childe *Phyſick* to make him ſicke, but to *take* away bad humours, to prevent or remove diſeaſes.

Anſw. Now this I call a meere *Cavill*. Afflictions have *reſpect* both to *time* paſt, and *time* to come. God doth both afflict his people *for* ſinne, and chaſtiſe them (to uſe their phraſe) *from* ſinne; the father doth not only correct his *childe* to make him *beware* of the ſame fault, but *for* the fault already committed; to bring him to repentance & ſorrow for it, and to work out that diſpoſition in him: or to uſe their owne ſimilitude; hee gives him phyſicke not to increaſe his *bad humors*, but *remove* them; We grant it, and ſay, God doth *chaſtiſe* for ſinne, not to encreaſe ſinne, but to *remove* ſinne; but yet ſay, as the *bad humours* are the cauſe, hee gives him the phyſick, for if there were no bad *humours*, there were no need of *phyſicke*: So *ſin* is the cauſe of the affliction, if there vvere no *ſin*, there might be no *affliction*. And if the father may give *phyſicke* for the purging out bad humours, before they doe break *out*, much more for the *correction* of them, and *cure* of them when they doe break out: So if God may *afflict* men for the purging out a *ſinfull diſpoſition*, much more may hee correct them for the breaking *out* of this diſpoſition. Indeed their miſtake is here, they look upon afflictions, meerly as *Phyſicke*, vvhich yet you ſee doth not ſtand them in great ſtead. *Afflictions* they are *medicines* and *rods*; they are *Rods* ſo called to *correct* us for ſin committed, and *medicines* to prevent *ſin* to come: or if you doe looke upon them as *Phyſick* only, *Phyſick* hath a *double reſpect*, 1 to our preſent *diſtemper*, to purge out that, and ſo *afflictions* are *for* ſinne: 2 to *our future health*, to recover or gaine that, and ſo *afflictions* are from ſinne.

Micah 6.9. Job 9.34. Lam. 3.1.

2 *Cavil.* A ſecond *Cavill* is this. But you will ſay we confound things, and ſet down that

for a *cauſe* which is but an occaſion, God may take occaſion from ſinne to *chaſtiſe* his people, when yet their ſinne is not the *cauſe* wherefore they are chaſtiſed. For inſtance; *Davids* ſinne of numbring the people, upon which God did bring a *peſtilence* upon Iſrael; *Davids* ſinne vvas not the cauſe of it, *Iſraels* ſinne was the *cauſe*; *Davids* ſinne was but the *occaſion*; It is ſaid in 2 Sam. 24. 1. *The anger of the Lord was kindled* againſt Iſrael, *and he moved* David againſt *them*, to ſay, *Go number the people*; God had diſpleaſure againſt Iſrael, and *Davids* ſinne was not the cauſe of *procuring*, but the *occaſion* God tooke of inflicting this judgement on them.

The like may be ſaid of *Hezekiah* his ſinne in *glorying* in the *riches* of his treaſure, and the *ſtrength* of his Magazine, as you ſee in *Iſa.* 39. 2. He ſhews all his riches to the Ambaſſadour of Babylon, upon which act of his *pride* and vain glorying, God ſends the *Prophet* to tell him, that as he had *tempted* God; ſo hee had but tempted an enemy, and ſhewed him where he might have a *booty* if he vvould come fetch it: and that ſhould be the *iſſue* of it, for all this Treaſure & ſtrength which he had diſcovered, *ſhould be carried*

ed into Babylon. Now this particular ſin of *Hezekiah*, for vvhich God ſeemes to threaten this calamity, it vvas not the *cauſe* of it, at the utmoſt it was but an *occaſion*: and therefore it is a great miſtake in theſe and other places, to lay downe thoſe things for *cauſes* vvhich are but *occaſions*.

Anſw. Now to Anſwer this charge: I vviſh firſt, that they were no more *guilty* of *confounding* things then vve are. Certainly, the vvant of *cleare* conceptions of things hath been the *ground* of thoſe miſtakes, and erroneous opinions which they have vented——But we will not *recriminate*, wee will come to the Anſwer: And vve ſay.

1 By way of Grant, that *this* or that particular ſinne, may ſometimes be ſaid rather to be the *occaſion*: then the *cauſe* of an affliction.

2 That yet we ſay, Sinne is not onely an occaſion, but it is oftentimes a *cauſe*, not only of *chaſtiſement* in generall, but of this or that particular *Caſtigation*. As you ſee, 1 Cor. 11. 30. *For this cauſe many are weak, and many are ſick, and many are fallen aſleep.* So Pſal. 39. 11.

3 And for thoſe *Allegations*, I con-

ceive they will but *afford* them little ſuccour. As for the laſt, that of *Hezekiah*, we are ſo far from thinking that particular ſinne of his to be the *cauſe*, that we will not admit it to be the *occaſion* of thoſe calamities threatned. We grant it to be an occaſion of the *prediction*, but not of the puniſhment. By his *ſin* God takes *occaſion* to foretell the calamity which he had *decreed*, but this was no *occaſion* either of the *decree* it ſelfe, or of the *evil decreed*. And for the other, that of *David*, it vvas not meerly an *occaſion* taken, but there vvas an *occaſion* given by *Davids* ſinne. It vvas not onely an *occaſion*, but a *cauſe* too; If Iſraels *ſinnes* were the *deſerving*, *Davids* ſinne vvas the *appearing* cauſe; if Iſraels ſinne did *procure* this, yet *Davids* ſinne *gave* the *finiſhing* and concluding ſtroke. Not onely his ſinne in numbring of them, but the *omiſſion* of that dutie vvhich God *required*, when they were to be numbred, which was, *Every head that was numbred to give an offering to the Lord, that there be no plague among them when they were numbred*, as you ſee *Exod.* 30. 12, 13, 14, 15. vvhich being omitted, God *brought* a *plague* on them.

This is all I ſhall ſay for Anſwer to theſe

theſe *Cavils* which are made, wee vvill come to their maine *body* of Arguments.

The firſt *Argument*, vvhereby they would prove that *God doth not puniſh for ſinne*, is this, If God doe *take* away the *cauſe*, then hee takes away the *effect* alſo. Sinne is the *cauſe* of all puniſhment, puniſhment is the *effect* of ſinne; now if God doe take away the *cauſe* vvhich is ſinne, then the *effect* which is the puniſhment of ſinne, if the body be removed, the ſhadow muſt be gone too: ſinne is the body, and puniſhment the ſhadow, take away ſinne, and the puniſhment muſt needs be taken away. And this ſeemes to be *implyed* in that phraſe which is uſed in Scripture for pardon of ſinne; *I will remember your ſinnes no more*, that is, never to *condemne* you for them, nor to *object* them againſt you. nor yet to puniſh you for them; where hee *pardons* ſinne, there he *forgives* the puniſhment. 1 *Argu.*

And this ſeemes to be *granted* in the thing it ſelfe, *pardon* of ſinne: what is *pardon* of ſinne, but a *removing* of guilt? what is *guilt*, but an *obligation* and binding us over to puniſhment: Spirituall, temporall, eternall? And therefore if God

take away the *guilt* of sinne, then doth he take away the *punishment* also.

Answ. For the answer of this, we are to *distinguish* of punishments. 1 Temporall. 2 Spirituall. 3 Eternall punishments.

1 For *Eternall* punishments, so all agree, that they can never lay hold on those whom Christ hath set free, those I say, whose sinnes he hath pardoned.

2 For *Temporall* punishment as they have relation or subordination to *eternall* punishments, so we are *freed* from them also.

3 Nay, thirdly, we are freed from all *Temporall* punishments.

1 * As they are *parts* of the *curse* for sinne.

2 As they are satisfactions for sinne; either satisfaction by way of *purchase*, or satisfaction by way of *punishment*. We say Gods justice, yea, and both parts of it, his *vindictive* and *rewarding*, his *commanding* and *condemning* justice is satisfied.

3 We are freed from them, as they are the meer *fruits* of sinne, or as *meerly penall*, for so they are *parts* of the curse, and

* *Quamvis Deus absolvit vere pœnitentes propter Christi mortem ab omni pœna satisfactoria, non tamen illos liberat ab omni pœna medicinali & castigatoria.* Dave. *in* 1 *col.* 24. *p.* 127.

and so inflicted upon wicked men. but not so inflicted upon the *Godly*, all their *troubles* are *fruitfull*, not *penall* troubles.

4 As they are the *effects* of *vindictive* justice, and not of *fatherly mercy*; so we are freed from all temporall punishments for sinne; God hath thoughts of *love* in all he doth to his people. 1 The *ground* of all his dealings is love. 2 The *manner* of his dealing is love. 3 The *ends* of his dealiug is love. 1 Our *good* here, to make us partakers of his holinesse, *Heb* 12.10. 4 Our *glory* hereafter, to make us partakers of his *Glory*.

If Christ have *born* what ever our sins *deserved*, and by that *satisfied* Gods justice to the full, then cannot God in *justice* punish us for sinne, (that were to require the *full payment* of Christ, and yet to *demand part* of us.) But Gods justice is *fully* satisfied in Christ, &c. *Ergo*. 2 *Argu.*

I grant Gods justice is *fully satisfied* in Christ, he can *require* no more then what Christ hath done and *suffered*, he hath *abundantly* satisfied; and therefore, farre be it from any to say, that God doth *chastise* his children for sinne, for satisfaction of his justice, Christ hath done that, and hath left nothing for us to *beare* by way of *Answ.*

of *satisfaction*, the Papists say indeed that our *sufferings* are *satisfactions*, and therefore they penance and *punish* themselves. But I know none of ours to say it, we say God doth not *chastise* us for *satisfaction* for sin, but for *castigation* and *Caution*, to bring us to *mourne* for sin committed, and *to beware* of the like.

2. *Concedo fideles post peccatorum remissionem multa Dei flagella sentire; sed nego hæc illis infligi, ut per has passiones divinæ justitiæ satisfaciant.* Daven. *Medicina, non pœna. Castigatio, non damnatio.* Aug.

But secondly, God may chastise the Saints for the sin, which yet hee forgives, and Christ hath borne the punishment of. Though Christ hath borne the punishment of sinne, yet may God fatherly *correct* his people for sinne. Christ *endured* the great *showre* of vvrath, the *black* and dismall showre of displeasure for sin; that vvhich falles upon us, is a *Sun-shine* showre,, warmth vvith wet, as *wet* so *warmth* of love, to make us *fruitfull* and *humble*, he *dranke* the *dregs* of that bitter cup, so much as would *damne* us, and left so much for us, as to *humble* us. That vvhich you suffer for sinne, is not *penall*, arising from *vindictive* justice, but *medicinall*, arising from a fatherly love. It is thy *medicine*, not thy *punishment*, thy *chastisement*, not thy *sentence*, thy *correction*, not thy *condemnation*. In briefe then, God may *chastise* the Saints for those sinnes for

for which Christ *hath satisfied*, and he himselfe hath forgiven for many reasons. S. *Augustine* names three. For the demonstration of our *due* misery, for the amendment of our *life*, for the *exercise* of our patience, I shall name these five.

Tribus de causis fideles castigantur
1 *Ad demonstrationem debitæ miseriæ.*
2 *Ad emendationem labilis vitæ.*
3 *Ad exercitationem necessariæ patientiæ.*
1 *In terrorem malorum.*

1 God may doe it for the *terrour* of wicked men, that they may read their *destiny* in the Saints miseries. If it be thus done with the *green* tree, what shall become of the *dry* tree? If it thus befall the *Sheep* of Christ, vvhat shall become of *Wolves*, of *Goats*? If he deale thus with *friends*, vvhat shall become of *enemies*? *If judgement begin at the house of God, where shall the wicked appeare?*

2 For the manifestation of his *justice*, that he might *declare* to the world that he is just: if he should punish others for sinne, and *spare* his owne, vvicked men would say hee were *partiall*, he respected persons, and therefore to declare he is *just* and impartiall, hee will *chastise* his owne.

2 *In manifestationem justitiæ.*

3 To *remove* scandall. The sinnes of the Saints, they bring *scandall* upon Religion, their sinnes are the sinnes of *publique* persons, every *one* stands for many. God vvas more *dishonoured* by *Davids* unclean-

3 *Ad removenda scandala.*

uncleanneſſe, then by all the *filth* of Sodome, the wayes of God vvere *blaſphemed* thereby, as the Prophet tels him, and upon that *ground*, becauſe he had given the *occaſion*, therefore God would chaſtiſe him, 1 *Sam.* 12.

4 *In Cautionem aliorum.*

4 For Caution to others: others *woes* ſhould be our *warnings*; others *ſufferings*, our *ſermons*; and ſtanding ſermons to us to *beware* of the like: thus God doth chaſtiſe, *ne in alios graſſetur peccatum*, leſt ſinne ſhould ſpread: the Apoſtle ſets downe this at large in the 1 *Cor.* 10. from the 5 to the 12. *Lots* wife was turned into a pillar of ſalt, *ut te condiret*, to ſeaſon thee, 2 *Cor.* 1.13,14.

5 *In ſalutem illorum.*

5 For their owne *good* here,, and *furtherance* of their ſalvation hereafter: their good here. 1 To *humble them* more for their ſinne; when ſinne comes *clad* and arrayed with a croſſe, or ſad affliction, then it *works* deeper for humiliation; afflictions draw mens thoughts inward, as the wicked, ſo the godly have ſometimes a careleſſe eare, that can heare the indictments of ſinne, and yet not lay ſinne to heart, and therefore God opens their *eares* by *diſcipline*; In their *mouth* you ſhall finde them: *Schola crucis, eſt ſchola lucis:*

lucis: Gods *houſe* of correction, is his *ſchool* of inſtruction: when an affliction is upon us, we are then ready to *liſten* to the indictments of ſinne, the *checks* of conſcience, the *reproofes* of God; and will be ready to *lye downe*, and *humble* our ſelves under them: that's one end, 2 To work the heart at *further diſtance* vvith ſinne. 3 To prevent the like: *Ictus piſcator ſapit*: our παθήματα, will be our μαθήματα, our *ſufferings* will be our *warnings*. Men that have felt the *ſting* of the Serpent, in affliction for ſinne, will beware of the *ſpawne* of the Serpent, in the *pollution* of ſinne. We read that before the Babyloniſh *captivity*, the children of *Iſrael* were ever and anon falling into Idolatry, and the vvhole *Creation* vvas ſcarce large enough for them to make Idols of; they could ſcarce finde *creatures* enough to make Idols of. But after God once carried them *captive* into *Babylon*, and *ſcourged* them ſoundly for their Idolatry; of all ſinnes to this day, they never returned to Idols: even to this day they *abhorre* pictures. Many other reaſons might be laid downe. In ſumme here is the *main*; God doth chaſtiſe us to make us *partakers* of his holineſſe here; of his

glory

glory hereafter. And indeed, to sweeten heaven and glory to us. The Philosopher *Zeno* sought out *torment* to help him to *taste* pleasure; and said, *Pleasures* were nothing worth if they were not thus seasoned: those *light afflictions* you have here for a *moment*, will be a mighty *set off* to that *farre more exceeding, that eternall weight of glory*,——

Per angusta ad augustum, per spinas ad rosas, per motum ad quietem, per procellas ad portum, per crucem ad cœlum contendamus.

I will proceed no further.

Unto all this give me leave to add thus much in this *unhappy* difference, and we will *conclude* this Answer. I will but give you a few thoughts to consider of.

1 Sinne doth *naturally* bring *evill* on us: as there is *peace* and good in the *wayes* of holinesse, so there is *evil* and trouble in the *wayes* of sinne; they are never *separated*: trouble is the *naturall* and proper *fruit* of sinne, that which it naturally beares. Nay, it is in the very bowels of it: Sinne is *malum Catholicum*: It is a *big-bellied* evill; all evils are the *births* of sinne: if you could *rippe* up sinne, you should finde all evill in the *bowels* of it: there may be evill of *punishment*, where there is no evill of sinne in it; but all evill of punishment lies in the *evil* of sinne: all the Commandements were given for good

good, and your good lyes in obedience to them. And he that breaks Gods bounds, doth necessarily runne upon evill and trouble: Sinne is the *birth* of our hearts, and trouble is the *birth* of sinne, and trouble is as true a *childe* of sinne as sinne is the naturall *issue* of our souls. This is the first: sinne doth not only by consequence and Gods ordination, but naturally, bring evill and trouble.

2 Secondly, the evil that sinne brings, or the trouble that comes by sin; either it is by *chance*, or by *providence*, and by Divine dispensation: But not by *chance*. *Job* tels us so; and sure he tels us truth: *Afflictions they doe not arise out of the dust*: And Christ saith, *There cannot a haire fall from our head, without a providence*: And if not a haire, if not the smallest thing without a providence, then much *lesse* the greater. So then the evill that comes by sinne, is not by chance, but by providence, Divine dispensation.

Job 5. 6.

Disponit membra pulicis et culicis. Aug.

3 If from *Providence*, then either from Gods *active*, or from his *passive* providence: or if you will, take it thus; either by his *permissive* providence, or by his *active* ordaining providence. To say by his *permissive* providence onely, this

cannot

cannot so well suit with God who is all *act*, nor with the words of the Prophet. *Is there any evill in the City which I have not done?* You know it is meant onely of the *evils* of punishment; not of the *evil* of sinne, there God hath no hand.

There are many things which God *permits* in the world, which he doth not doe; those are the evils of sinne. But the evils of punishment these he permits and doth too. *Is there any evill in the City which I have not done?* And in Isa. 42. 24, 25. Where the Prophet makes the same question, and gives the same answer. *Who gave* Jacob *for a spoil, and* Israel *to the robbers? Did not the Lord, He against whom we have sinned?* ——So that you see all these come from Divine dispensation. God brings this evill, and he tels us for sinne too.

4 If God doe in *providence* bring any evill upon his people, then either out of *love*, or out of *anger*, or out of *hatred*.

1 Not out of *hatred*; so wee grant that cannot be: there is nothing that God doth to his people, that is any *fruit* or effect of hatred. Indeed afflictions on the wicked are fruits of hatred; some *droppings* before the great showre of wrath fall

fall upon them; but it is not so with his owne people.

2 Then secondly, either out of *love* or *anger*. Certainly, not out of anger meerly without love; for the principle, the ground, the *end* of all his dealings with his people is *love*; there is nothing he doth to them *separated* from love, there is love in all; Nay, and I say, from love they proceed: for *all his wayes, are wayes of mercy, to them that feare him*, Psal. 25. 10. But because afflictions, and chastisements are *evils*, and doe seeme to be the *effects* of one angrie and displeased; therefore I say, though they come from love, yet from *love displeased*, from love offended. *Paul* saith, *Phil.* 2. 27. *God had mercy on him in restoring Epaphroditus to health.* Why? had it not beene a mercy to *Paul* if he had died too? Are not all his wayes, wayes of mercy? and therefore though he had dyed, had it not beene a mercy too? What shall wee say to this? shall we say it had been a *mercy* in the issue, and event, as God would *sanctifie* it to him, and doe him good by it, as he himselfe saith. *All things shall work together for good to them that love God*, Rom. 8. 28. Indeed, this is good, but Phil. 2. 27.

but this is not all; ſinne it ſelfe may be a *mercy* in the iſſue. But the *Pſalmiſt* ſaith, *all his wayes, are wayes of mercy*, not a *ſtep* God takes towards his people, not an *action* that God doth, not one *diſpenſation* of providence, but it is out of mercy. And therefore what is the meaning, God had mercy on me in reſtoring of him? what needs he to ſay ſo? ſeeing it had been a mercy if hee had beene taken away? and God had ſhewed mercy to *Paul* if hee had dyed? why then doth he ſay, God had mercy upon me in reſtoring of him? Indeed it had been mercy to *Paul* if he had died, but a *correcting* mercy, mercy in chaſtiſement; The Apoſtle ſeemes by this phraſe to imply a *medium*, or at leaſt a difference betweene *mercy reſtoring*, and *mercy depriving* of him. It had beene mercy, but a correcting mercy, had God taken him away.——So I ſay here, though afflictions and chaſtiſements are out of love; yet becauſe they are in themſelves evill, therefore I ſay, they proceed often (not alwayes) from *love diſpleaſed*, from love offended.

We ſay indeed, that God is angry, not that we are to conceive there is anger in God, hee hath no paſſions or affections in him;

him: but we ſay he is angry, becauſe hee *deales* with us, as men uſe to deale with ſuch with whom they are angry; they *withdraw* from them, they *chide* them, they *rebuke* them, *correct* them; and ſo doth *God*, in a paternall diſpleaſure, with them he dearely loves. *Ira non eſt affectus, ſed effectus in Deo.*

But wee vvill come to ſhut up this Query in a few particulars, vvhich wee will lay downe for your full ſatisfaction in it.

God doth not *ever chaſtiſe* his people for ſinne, I ſay, all the chaſtiſements which God inflicts upon his people they are not for ſinne: there are ſome which he inflicteth for the *prevention* of ſinne; as *Pauls* temptation was. Some for the *triall* of grace:, as *Jobs* affliction ſeemes to be. Divines doe diſtinguiſh of divers *kinds* of afflictions. Some are *caſtigations* for ſinne; ſome are *teſtifications* to the truth; ſome are *probations* of our faith, and *exercitations* of our *Graces*. So that though it be granted God doth chaſtiſe for ſinne, yet all the *afflictions* with which God doth *exerciſe* us, they are not for ſin: though it might be ſaid, that ſinne is the generall ground of all calamities; yet it may be ſaid, that this or that affliction, 1 Poſ.

1 τιμωρίαι
1 μαρτυρίαι.
3 δοκιμασίαι.

hath not any *particular* sinne the *procuring* cause of it. As you see in *Job* and *Pauls* trials.

2 *Position.* God doth sometime take *occasion* by the *sins* of his people to afflict and chastise them. And it may be thus farre will be granted on all hands; many will grant sinne the *occasion*, who will not grant sinne the *cause* wherefore God afflicteth his people. I say, many will not grant sinne the *cause*, who yet will *admit* of sinne an *occasion* why God doth afflict his people. And indeed, this or that particular sinne doth often rather seeme to be an *occasion*, then a *cause* of the punishment. Sinne may be the cause, and yet this or that particular sinne may be but the *occasion*: As I have sheewed before.

3 *Position* God doth not onely take *occasion* by sin, but God doth often *for sin* chastise and afflict his people: *For sin* I say, not onely for the preventing and cure of *sin*; but for the punishment and correction of it: as I have shewed at large. God makes us to *see sin* in the *effects*, when we will not see it in the *cause*, to *see sin* in the *fruit* of it, when we will not *see it* in the *root*. God *discovers sin* to us in his *works*, when we

Psal. 39. 11. 1 Cor. 11. 30.

we will not *see it* in his *Word*; That which we will not learn by *Faith*, he will *teach* us by sense, *A rod is for the back of a foole.* Pro. 10. 13.

4 *Position.* When God doth chastise his people for *sin*, his chastisements, they are not, 1 fruits of *wrath*, or parts of the Curse, there is no wrath in them; 2 they are not satisfactions for *sin*; 3 they are not out of *vindictive* Justice; 4 they are not *meerely* pœnall, but medicinall; 5 the ground is *displeased* love, and the end is *fuller* embraces.

And this shall suffice for the answer to the second *Query*, which I hope may satisfie. Wee will come to the next, the third *Query*.

Whether this may consist with our Christian freedom, to be tyed to do dutie because God hath commanded. The question might have been parted into two, 1 whether it may *consist* with our Christian *freedome*, to be *tyed* to the doing of duty; and then 2 whether to be tyed to the doing of them because God hath commanded.

And we shall finde both these opinions held. 1 That it is an *infringement* to our *freedome* we have by Christ, to be tyed to the *performance* of duty at all. 2 And it is farre below the free spirit of Saints to be

tyed to the doing of dutie becauſe God hath commanded: ſo that you ſee they might have been *ſeparated*, but for *brevity* ſake, wee will fold them up together in one Queſtion; but yet ſhall anſwer both parts diſtinctly.

Anſw. 1. And firſt for the firſt part; *Whether it may conſiſt with our Chriſtian freedome to be tyed to the doing of duty.* I ſay it is a Queſtion out of Queſtion. It is no *infringement* to our *Liberty* in Chriſt to be tyed to the performance of dutie: It was the great *end* of our freedom and redemption that we might ſerve him. Chriſt redeemed us from ſinne, but to ſervice. As *Zachary* in his ſong, *Luke* 1.74. *That we being delivered from the hands of our enemies might ſerve him without feare, in holineſſe and righteouſneſſe all the dayes of our life.* Chriſt hath not redeemed us from the *matter* of ſervice, but from the *manner* of ſervice, he hath redeemed us from a *ſlaviſh* ſpirit in ſervice, to a *ſon-like*; from a ſpirit of *bondage*, to a ſpirit of *liberty*: hee hath broken the *bonds* of ſubjection to other Lords, that we might take on us the *yoke* of ſervice to him, *whoſe* * *yoke is eaſie, whoſe burden is light*, Matth. 11. 30. And therefore the Apoſtle inferres, after he had

Eo quod jugum ejus ſuave, quod onus ejus leve.

had ſet down the main priviledges which we enjoy by the *redemption* of Chriſt, as Juſtification, freedome from the guilt and power of ſinne, hee ſaith, *therefore we are debtors not to the fleſh, to live after the fleſh, but to the ſpirit, to live after the ſpirit, &c.* Rom. 8. 12. A truth ſo plaine, as if it vvere written with a *Sunbeame*, It is as eaſie to ſeparate the *light* from the ſunne, as holineſs and obedience from the perſon juſtified, &c. *The grace of God which hath appeared to us*, ſaith the Apoſtle, *teacheth us to deny ungodlineſſe and worldly luſts, and to live pioufly, godly, and ſoberly in this preſent world*, 2 Titus 11. 12. So that of the firſt part there is no controverſie, it doth conſiſt with our freedome to be tyed to obedience or performance of duty, nay, it is part of our *redemption*, and part of our *freedome*: And indeed that is true and *reall freedome*: which is not joyned with ſincere and true obedience.

Rom. 8. 12.

2 Tit. 11, 12.

But now there is ſome controverſie about the ſecond part of it; *Whether this be any infringement of our Chriſtian liberty to be tyed to duty, becauſe God hath commanded*, Many (though they would do duty, yet they would not be tyed to it, they would rather do it upon the inclinations of their owne

owne ſpirits, then upon the *impoſitions* of God, There are three miſtakes about this.

1 Miſtake. Some thinke they *ought* not to doe *duty*, but when the *Spirit* of God doth move them to it.

Anſw. 1. Indeed, when the *Spirit moves*, it is good to goe, *ſpread* your *ſailes* when the *winde* blowes, *open* when he *knocketh*. As it was ſaid to *David* when he heard the noiſe in the Mulberie trees then he ſhould *goe out, for God was gone out before him* : So vvhen you finde ſuch *ſtrong movings* upon your ſpirits, it is good to take thoſe *hints* of the *Spirit*, it is good to cloſe with the ſeaſon. Many are like *harlots* that will murther the childe in the womb, to avoid the trouble of child-birth: ſo they will *murther* the *births* of the Spirit, becauſe they would not be at the trouble of the worke. That is a fearfull ſinne, to caſt *water*, and *quench* and coole any *motions* of the *Spirit* of God. When God moves, he comes with power too, for the performance of the duty, then we goe full ſaile, and it is good to take thoſe hints. But good hearts doe often here miſtake to their owne perplexing, and think if they do not goe with every motion, how unſeaſonable ſoever they

2 Sam. 5. 24.

they have quenched, and rejected a motion of the Spirit. I conceive it therefore not amiſſe to tell you that ſometimes *Satan* may put us upon duty, when we think the *Spirit* of God doth it, and that you will thinke is ſtrange, but yet it is a truth. And there are four times when Satan doth uſually put men on duty.

1 When our ſpirits are much *ſunk* and downe, either *oppreſſed* with temptations or troubles, then he may put you on to doe duty: not but that I ſay God doth at theſe times put us upon duties; but yet ſometime Satan too. He deales with us, as the *Babylonians* with the Iſraelites, vvhen they were in *Babylon*, oppreſſed vvith their captivity, then they ſay, *Come, now ſing us one of the ſongs of Sion*; ſo when the ſpirit is *oppreſſed* and overwhelmed, when hee thinks we are upon ſome great *diſadvantage*, and wee ſhall but *torture* our ſelves, and *diſcourage* our ſelves more, then it may be he puts us to pray, not to beleeve, like them who dealt with Chriſt, blinded his eyes; and then *bid him prophecie who ſtrikes him*; ſo when hee hath *blinded* our eyes, hee bids us now ſee, now *prophecie*, now pray, when he hath *diſturbed* our ſpirits, when he hath *troubled* the ſea,

Mar. 14. 46

that it casts up nothing but *mire* and dirt, distrustfull and unbelieving thoughts, then he bids us goe and pray: which yet sometimes helps to *lay* the storm, and quiet the *spirit* too, and *Satan* loseth by it; it proves his owne disadvantage, *unexpected* grace comes in which he was not aware of, nor could foresee.

2 A second time when *Satan* may put us on duty is, When wee are called by God upon *other employments*, either *naturall* or *spirituall*. 1 *Spirituall*, either to heare, to confer, or to do other duties, then he bids thee goe pray, he loves to make duties *interfere*, 2 Or when we are called upon *naturall* employments, it may be to eat, drink, to sleep, and sometimes he hath carried a poor soul out of his bed, or from his meat, and hee must now goe pray, which perhaps hath not beene for *Satans* advantage neither. Thus hee sometimes deales with poore *soules* in temptation, and if they do not doe it upon his *instigation*, then he tels them they have *resisted* a motion of the *Spirit*. If they doe, why it is for their *trouble too*. perhaps he will charge them after all with Popery and superstition, and voluntary penance, that they must rise in the night to goe to prayer, &c. Who requires

requires this at your hand? It were good in such cases to say with a godly man, who was thus *moved* to prayer when he was to "go to sleep, Get thee hence *Satan*, I will "goe to duty when God calls, not when "thou suggests, I have *committed* my soul "into the arms of Christ, and in his arms "I rest and sleep.——

3 A third time when Satan may put us on duty. When we are *weake* in body, and not able to perform it, when we want *naturall* spirits to do the work, then will hee put on to it, he knows that if we do it, then he shall by reason of our *naturall* weaknes get advantage of us. When he puts us to lift *loggs*, he knows we are weak. When he *moves* to duty, he *knowes* we have no strength.

4 A fourth time when hee puts us upon duty is, when he *thinks* hee puts us upon a *snare*, when he thinks duty will be a snare to us, he puts us on it not as Gods worke, but as *our snare*, hee moves us to it meerely as a *scruple*, and to scruple us further, whether we doe it, or doe not doe it; he puts us on *duty*, not to *comfort* us, but to *torment* us and vex us, not to *raise* us when we are *dejected*, but to *cast* us lower. though we be often mistaken.

But

But yet though Satan doth ſometi
as you ſee, yet Gods *Spirit* doth oft
move and ſtirre up the heart to duty, an
when he *moves* indeed, hee *moves effect-*
ally, hee puts you on the *dutie*, and giv
you *ſtrength* to doe it, hee carryes yo
through it,&c. And it is good to obſerv
Gods times, the hints of the *Spirit*, an
goe with them, which is the firſt Anſwe
to that miſtake.

2 *Anſw.* But though wee are to *goe* when Gods *Spirit moves*, yet are wee not to *neglect* when wee doe not *perceive* ſuch ſenſible motions of the *Spirit*. Grace *moves* us, or ſhould move us to *converſe* with God every day, and if ſo, the *Spirit* moves, the *ſpirit* regenerated, though the *ſpirit* regenerating doth not appeare, and Gods *Spirit* may move *ſecretly*, though not *apparently*, and ſenſibly to thy ſoule.

Beſides, if you looke for an *immediate* call upon the duty, then you will not doe duty out of obedience to the command. Wee muſt doe duty ſometime out of obedience, although we vvant both a heart *to it*, and a heart *in it*. That *duty* is eſteemed of God which is gotten and *wreſted* out of the hands of the fleſh, which is done againſt temptations and gain-ſayings.

. Beſides, if you will never goe to du-
ut when the *Spirit* ſenſibly moves,
would often want that Communion
h God which you doe enjoy; How
n have you gone to prayer with a *dead*
rt, and roſe with a *quicke* heart, with
rait, and roſe againe with an *inlarged*
art, with a *dejected*, and roſe *comforted*?
ow often when you could finde no ſuch
otion of God before to it, have you yet
et with God in the duty, and enjoyed
od in a prayer, in a glorious ſweet way?
a. 64. 5. *Thou meeteſt him that rejoyceth,*
d worketh righteouſneſſe, them that re-
mber thee in thy wayes: God loves to
eet thoſe that are in his way. Though
he *Millar* be not able to command a
wind, yet he will *ſpread* his ſayls, be in the
way to have it, if it come. Though the
ame man could not get into the *waters*,
nor command the movings of them: yet
he would lye 38 yeares by the waters
ſide, and no queſtion with a deale of *long-*
ing every time the *waters* moved; *Oh*
that ſome would throw me in! So though
we cannot bring the *Spirit* to us, yet let
us ſet our ſelves in the vvay for him to
meet with us. Hold up the *performance*
of duty: by them you come to ſee the
face

face of God, to have *converſes* with hi
you keepe *head* againſt ſinne, you get
plyes of ſtrength from Chriſt, you get
ἐμελία τῆς *bove* the world, they that ſpeake agai
ψυχῆς performance of dutie, might as v
πρὸς τὸν ſpeake againſt the *actings* of faith, and
θεὸν. *erciſe* of Grace: for prayer is nothing
but the *communication* of the ſoule wi
God, the *actings* of faith, and *exerciſe*
Grace. But we will ſhut up this. ſo muc
for the firſt miſtake, which was that ſom
thinke, they are not to doe dutie, bu
when the *Spirit* of God moves them
to it.

2 *Miſtake.* There is a ſecond miſtake. Some think they are to doe nothing elſe but to pray, God hath *commanded* us to pray, and they thinke they are to doe nothing elſe, and therefore ever and anon they run to their knees, *drop* as it were a *bead*, ſay over a *Pater-noſter*, and too much with a *Popiſh* ſpirit too, even as ſo much done to compaſſe life; ſo much laid out for the purchaſe of a pardon, and heaven. There are too many ſuch.

They are eſpecially two ſorts of perſons,

1 Such who are *blind* and ignorant, they would faine goe to heaven, and they heare they

ought to pray, and therefore they go
rayer every moment: they will not
heaven for want of prayer.

Such who are in *humiliation*, and
unds of ſpirit: poore ſouls! they goe
and anon to their knees, vvhich yet
ſome is the *dawning* of faith, Faith
bing up to Chriſt, but others they goe προότα
on theſe, as the *ſalve* to heale their πρὸς
ound; or, as ſo many *bribes* for a par- σωτηρίαν
on, as ſo much good *money* laid out for νεῦσις.
e *purchaſe* of glory.

Naturally, men run to a Covenant of
orks. but it muſt be another *worke* to
ing us to Chriſt: A *convinced* man runs
to a Covenant of works. But he muſt be
a *converted* man, that comes over to the
Covenant of Grace. So much for the ſe-
cond miſtake.

A third miſtake: ſome there are that 3 *Miſ-*
thinke they are not to doe dutie, becauſe *take*,
God commands, but becauſe their owne
hearts incline them to it.

To which I anſwer, and ſay, That *Anſw.*
though wee muſt doe duties, *becauſe*
God hath *commanded* us, yet it is not
ſufficient to doe them *meerely*, becauſe
God hath commanded them. You muſt
pray, you muſt heare, and doe other
duties

dutie; becauſe God hath comman
but it is not ſufficient you doe t
meerely. becauſe God hath comman
them.

For the explication of this, you m
know there are two-fold lawes. Poſiti
and Naturall.

1 Some that are *Poſitive*. 2 ſo
that are *Naturall*. Or there are ſome c
mands which are *founded* upon *Gods wil*
and ſome that are *founded* upon *Gods n*
ture. Thoſe that are founded upon Go
will, are ſuch as are *good*, becauſe Go
commands them; and ſuch vvere ma
under the Old Teſtament, *viz.* their C
remonies, and their *meats* forbidden, whic
vvere things neither good nor evill i
themſelves, but as God had commanded
or forbad them.

See Grotium in 5. Matth. 17. verſe 63. p.

Some againe which were *founded* u
on Gods *Nature*, and were *intrinſecall*
and inherently good in themſelves; an
not onely good becauſe God commande
them, but in themſelves good.

1 Now for the firſt of theſe, thoſ
which were *founded* upon Gods *meer*
Will, as thoſe Lawes before mentioned
it vvas *ſufficient* that we obeyed the
meerely becauſe God hath commande
them

them: the Apoſtle called them a *heavy* Act. 15. 10.
yoake, which neither they nor their fathers
were able to beare: In calling them a hea-
vy yoake, it *demonſtrates* their obedience
to them was more becauſe God *comman-*
ded them, then out of an *inherent* intrin-
ſecall goodneſſe which was in them. In
calling them a heavy yoake, it was a ſigne
that they obeyed them not out of *love* of
the things commanded; but out of *love*
of that God vvho commanded them:
They vvere a heavie yoake, but yet they
bare it till God *tooke* it off; they were
hard lawes, but yet they *ſubmitted* to
them, till God pleaſed to *repeale* and diſ-
anull them. And indeed, I may call it *ſub-*
miſſion, for their obedience was more out
of *ſubmiſſion* then delight. And for theſe
lawes it was ſufficient that they obeyed
them *meerely* becauſe God commanded
them.

2 But now the other, thoſe commands
and things vvhich were *founded* upon
Gods Nature, and were in their *owne* na-
ture *good* and holy; thoſe it is not ſuffi-
cient to obey, *becauſe* God hath com-
manded them: but there muſt be an in-
ward *principle* agreeable to them; an in-
ward *loving* and cloſing vvith them,

which

which ariseth from the *suitableneſſe* of the heart to them. Theſe commands muſt not be eſteemed *a heavy yoke*, not a burden, but a *delight*; and principles of *love* are *required* in the doing of them.

When I ſay, you are *commanded* to love God, to feare God, honour God; it is not enough you doe this *becauſe* God commands: but there muſt be an *inward* principle bred in us whereby we doe all this; hee that loves God *meerely* becauſe God hath commanded, &c. hee loves not God at all; and if that be all, then if God had not *commanded* hee would not doe this. But a Chriſtian is to doe this though never a command to bind him to it. And he ſees ſo much *beauty* and lovelineſſe in God, his heart is ſo much *taken* with him, that he muſt needs love him.

So for *prayer*, it is not enough that he pray *meerely* becauſe God hath commanded; but he is to goe to dutie out of *deſires* of communion with God; he goes upon *duty* not as a duty *commanded*: ſo carnall hearts doe ſay they doe, who have no *love* to the duty; but he goes upon it as a *meanes* of converſe and communion with God; and thinks it his *happineſſe* when hee can *enjoy* a little *communion* with

with him in a dutie. He goes upon *converſes* with God, not as a *ſervant* to his maſter, but as a *childe* to his *father*; not as his *dutie*, but as his *nature*; not as his *ſervice* onely, but as his priviledge; eſteeming *acceſſe* to God, and commnnion with him, as one of the top priviledges of a Chriſtian.

Indeed, Chriſtians are by their *freedome* by Chriſt free from dutie. But theſe wayes.

1 We are free from *duty* as our *taske*; for ſo it was a burden to us; wee are not like to *day-labourers* in the vvayes of God; that are to earne every penny vve have at the *hands* of God; wee are free from duty as our taske.

2 We are free from dutie meerely as our *trade*: *though* we walke in the wayes of dutie, yet wee vvalke not in them *meerely* as our trade; for that is not for *love* of the worke, but *love* of the gaines which come in. A Chriſtian vvill doe *dutie though* hee ſee no *gaines* coming in by it, becauſe hee loves the worke; the worke is *reward* and wages to him. As a man vvho *loves* ſinne, vvhoſe nature is *vaſſalized* to ſinne; he vvill drinke, and ſinne, though to his utter undoing: ſo a

godly man he will ſerve God, hee will hold up in the *wayes* of obedience, though he find no incomes: ſuch a *ſtableneſſe* there is betweene a godly man and the worke, that he will doe it, though he ſee nothing comes in by it.

3 We are freed from *ſlavery* of ſpirit in duty, and doe duty out of a *childe-likeneſſe* of ſpirit, where the one he doth duty becauſe of *feare* of blowes, feare of the cudgell: vvere it not for feare of that, that God vvould puniſh him, hee would not doe the duties. But now the other hee vvould doe *duties*, although there vvere no puniſhment followed the omiſſion of it. Hee counts this his greateſt puniſhment to be denyed *communion* with God, converſes with him; this is enough to him. You have a *childlike* ſpeech of *Abſalon* will ſerve a little to exemplifie this: *Abſalon* had beene baniſhed from the *Court*, and *Jeruſalem*; but afterward through the mediation of *Joab* vvas received againe to *Jeruſalem*, but yet denyed *admiſſion* to the Court, he vvas denyed *communion* with his father, whereupon he ſends *Joab* to mediate for him. The pardoning of his fault was not *apprehended* ſo great a mercy, as the *baniſhment*

2 Sam. 14 32.

niſhment from his fathers ſight was eſteemed a miſery, and therefore he ſaith, *Let me ſee his face though he kill me*: hee thought no *puniſhment* for his fault to be ſo great an evill, as to be *denyed acceſſe* to his father, and communion with him. So it is here with the ſoule, he thinkes this the greateſt puniſhment to be denyed *acceſſe* to God, and communion with him. Oh this he eſteems the top of miſery, rather vvould he be *killed* in communion and *acceſſes* to God, then to enjoy all *freedome* in the want, and deniall of it: a corrupt heart hee doth duty becauſe of the puniſhment if hee doe not doe it; a holy heart he doth eſteeme this the *top* of puniſhment, to be *denied* communion with him: hee eſteemes *acceſſe* to God and communion with him, to be his *top* happineſſe. *Bleſſed is the man whom thou cauſeſt to approach to thee*, ſaith the Pſalmiſt, and herein he conceives his bleſſednеſſe to conſiſt, in approaches to God.

4 He is free from duty upon the *tenders* and termes commanded in the Law; hee doth not doe duty that it might *goe well* with him here; nor doth he doe duty, to *compaſſe* glory hereafter; he lookes upon communion and converſes with God

happineſſe enough; his ſpirit doth not act thus, doe thou pray, doe thou obey, and it ſhall goe well with thee here, and thou ſhalt have *heaven* hereafter; but hee eſteems this a *piece* of his heaven, to have *communion* with God; this is *cœlum extra cœlum*; he needs not to be *drawne* to it by any *promiſes*; there is enough in the thing it ſelfe, communion vvith God, to induce him and make his ſoule deſire it.

And he goes upon the duty, as a *piece* of reward; which if he can but find God in, and have *converſe* and communion with God in it; Oh there is Heaven enough, glory enough to his ſoule. As for other *prayers* vvherein his ſoule hath no communion vvith God, he hath thus much *comfort* from them; that his ſoule did in ſuch a duty ſet it ſelfe in *ſinceritie* to converſe with God, to have *communion* with God, though miſerable poore man he wanted it.

Give me leave to give you the difference of theſe two ſpirits, Legall, and Evangelicall, in nine or ten particulars, it may be worth your obſervance.

1 The *principle* that carries the one upon duty is *ſlaviſh*; the other *childlike*; one

one doth theſe things with a *Legall* ſpirit, either hopes of *reward* by it, or feare of *puniſhment* if hee doe it not: the other goes upon this, for communion with God, and ſees that his *reward* and happineſſe, to have communion with him; and the want of it the greateſt puniſhment. * *Lege* Chamier. *l.* 15. *c.* 2. *ſect.* 25.

2 The one doth theſe things as his *delight*, the other as his *burden*; and indeed it muſt needs be burden to them who finde not *God* in prayer, either ſomething of *God* going out *from* them *to* him, or ſomething of *God* coming downe *from* him *to* them. Hee that hath to doe with nothing but *duty*, in duty, to them duty is tedious; but they who have to doe with God, with Chriſt in duty, to them duty is delightfull. Now ſuch though they pray, they have nothing to doe with God in prayer, they have no *converſe* vvith him; they have to doe with nothing but *duty* in duty; yea and not with that neither, they have to doe with the *world*, vvith ſinne in duty, not *duty* in dutie, much leſſe vvith God in duty: therefore it is tedious. *Multi Deo ſervient non filiorũ ſpiritu ſed mancipiorum animo, metu pœnæ, aut ſpe mercedis* Cameron.

But the other hath to do with *God*, that is, he labours, he breathes, his heart gaſpes after him; he it is whom hee hath in his eyes,

eyes, whom he labours after in prayer, though he cannot enjoy him.

2 The one hee doth duty out of *convictions* of conſcience, the other he doth duty out of the propenſions of Nature. Many men whoſe obedience is their *precept*, not their *principle*, holineſſe their *law*, not their *nature*; many men who are *convinced*, who are not *converted*. many that are *convinced*, this they ought to doe, they ought to pray, who yet want *hearts* to cloſe vvith thoſe things they are convinced of, and doe. Meere conviction is rather a *tyrant* then a *king*; it conſtrains, it doth not *perſwade*; it *forces*, it doth not *move* and incline the ſoul to obedience, it is but a *darring*, not a *reforming* light, it *dares* a man not to ſin, it dares a man to doe dutie, but enables not a man either to *hate* ſin, or *love* duty, all that they doe is out of *meere* convictions of conſcience, not out of propenſions of *nature*. Conſcience tells you, that you ought to doe theſe things, but gives no ſtrength to do them. Meere conviction doth but *diſcover* the way, tell you what to doe, but it doth not *carry* the ſoul in it; Like a *ſtone* ſet up in the vvay, it ſhews the way to the *traveller*, but gives no ſtrength to *walke* in it. But now where there

Conſcientiæ renatorum non legis neceſſitate coactæ legi obſequantur, ſed legis ipſius jugo liberæ voluntati Dei ultro obediant. Calvin.

there are principles, where there is grace, it is in the ſoul as a *Pilot* in the ſhip, who doth not only *diſcover* the way, but *ſteers us* & carries us that way it doth diſcover.

4 The one hee lookes for *ſatisfaction in* the duty *by* the duty; the other hee lookes for ſatisfaction in the dutie *by* Chriſt, hee works above the dutie for his ſatisfaction.

5 The one contents himſelfe vvith the *ſhell*, the other no content without the *ſubſtance*; the one goes upon duty, as the *meanes* of *Communion* with God, to ſee God and enjoy God, and have converſe with God in it, the other goes upon it meerly to *ſatisfie* the grumblings and *quarrels* of his conſcience.

6 The one doth them, but hee looks to live by them: ask many a ſoul, that prayes, how hee thinks to come to heaven, hee will tell thee by prayer: But now the other doth them, and *over-looks* them, looks alone to live by Chriſt; hee lives *in* duty, but not *by* duty, hee lives *in* obedience, but yet *above* his obedience, *I live, yet not I, but Chriſt in me*. Hee looks for as much by Chriſt, and from Chriſt, as though he had never prayed a prayer, *ſhed* a teare; Though he have done this *abun-*

dantly, yet he looks up to Christ in respect of *acceptance*, as if he had done none himselfe.

7 the one doth these things *coldly* and *formally*, the other *fervently*; and yet I question not, but ther e may be coldnes in a godly man, and earnestnesse in another. If *Baals* Priests prayed to their *Idol* so earnestly, much more a naturall conscience to God. A naturall man may pray earnestly; there is no question but *Ahab* was earnest, &c. A *condemned* man may cry earnestly for a pardon. A natural man may pray *earnestly* at times, when in feare and horrour, under *pangs* of conscience, hee may now cry *earnestly*, but not *believingly*. There may be much *affections* in a prayer when there is but little *faith*, fleshly affections, naturall affections, raised affections, either from convictions, feares, horrours, these are but the *cryes* of nature, of sense and reason, the *cryes* of flesh not of *faith*; the affections *which faith* raiseth, they are not *loud*, yet they are *strong*; though they are *still*, yet they are *deepe*; though not so *violent*, yet more *sweet*, more lasting.

8 Againe, one doth duties by vvay of *subserviency* to other ends: that vvhich makes

makes duty desireable to one is some respects, dutie is *desireable* but onely in a *case*: And you know things which yet otherwise are lookt upon as *evill* may be desired in a Case. As the Merchant casting his *goods* out of the ship, hee looks upon the thing no way desireable, he casts away his *heart* with them, but yet in this case he submits to it, to *save* his life. So they desire duty, and *holinesse* but onely in a Case, they looke upon *prayer*, upon obedience, mortification of their lusts, &c. but as so many *hard taskes*, and impositions which they must *submit* to undergoe if they vvill come to glory; But the other doth close vvith these as his *heaven*, as a part of his happinesse, a *piece* of his glory——he doth not close vvith these things out of *submission*, but out of *delight*, these are not *his penance*, but his *glory*, his desire: As the one he *parts* with sinne, not because it is not *desireable*, for hee weepes after them, but because it is *damning*, He parts vvith sinne as *Jacob* with *Benjamin*, because otherwise hee should starve: or as *Phaltiel*, with *Michol*, because otherwise lose his *head*: or as the Merchant with his goods, because otherwise lose his life. And so *he closeth* vvith *holinesse*,

holineſſe, not out of *love* and deſire to it but becauſe this he muſt *endure* if hee will come to heaven. But now the other hee *parts* with ſinne as *poyſon*, as an accurſed thing which hee deſires to be rid of, and *cloſeth* with holineſſe as his happineſſe which he thirſts to enjoy, and to be ſwallowed up with it.

9 The one hee doth dutie, as the *ſicke* man eats his meat, not out of *deſire* and delight, but out of *reaſon*, it is more out of *conviction*, hee muſt die if hee doe not eate, then out of *deſire* or ſtomach to it. The other doth dutie, as a *healthfull* man feeds, not meerely out of *reaſon*, but out of *deſire* and delight in it. Or the one he cloſeth with dutie, as with *phyſicke*, not *food*, as with a *medicine*, not with *meat*, there is *reluctance* againſt it, it is no way *deſirable* but in Caſe, in eaſe of health; the other cloſeth with it as a *healthfull* man with his *meat*, there is *delight*, deſire, pleaſure in feeding, &c. Theſe are the new borne babes that deſire the ſincere milke,——The one cryes, The good that I would doe, I cannot doe, and the evill that I would not doe, I doe; the other, The *good* that I have no *deſire* to doe, I doe, and the *evil* that I deſire to do

Si quid boni triſtè feceris, ſit de te, potius quàm a te, Proſper.

are not doe: he would ſin, and dares , becauſe of wrath, he doth duty and h no heart to it, becauſe hee wants a rit ſutable.

All *delight* in duties doth ariſe from a *ableneſſe* of ſpirit in the doing of them, there be not *grace* within, as well as y without, if there be not *principles* reeable to *precepts*, the heart can never light in them. Here is the ground at a godly man doth walke in dutie, t *meerely* becauſe it is *commanded*, but cauſe he *acts* his nature, in his obedi- ce.

The *Law* of God which is in the booke *tranſcribed* into his heart, it is his *na- re*, his new *nature*; ſo that hee *acts* his ne nature renewed, in *acting* obedi- nce. The eye needs no command to ſee, the eare to heare, it is their nature, the mmand is in it ſelfe, the *faculty* of ſeeing the command to ſee: ſo far as the heart *renewed* it is as *naturall* for it to obey, as the eye to ſee, the ear to hear, and to *ve* in obedience, as the *fiſh* in the water, e bird in the ayre.

And therefore we doe not obey *meerely*, *Concl.* ecauſe it is commanded, that is for ſuch ho have no *principle* in them, but wee

obey

obey out of *principles* which God hath i
planted in us ſutable to the commands
God. Indeed, the command is the *L*
without, of our obedience, but grace is t
principle *within*; the *heart* and comma
anſwer one another: as face anſwers fa
in the water, or in a glaſſe, ſo the *he*
and the command; the command is *tra*
ſcribed into the *heart*. Hence it is th
there is ſo much *delight* in obedience, b
cauſe it is *naturall* to obey, ſo farre as th
heart is renewed. As it is *naturall* for th
eye to ſee, the eare to hear; ſo for the *hea*
to obey, ſo farre as it is renewed. An
Pſal. 40. 8. hence comes *delight*, *Pſal.* 40. 8. *I delig*
to doe thy Will, Oh my God, and wherein wa
this *delight*, hee ſhews in the vvords fol-
lowing, *thy Law is in my heart, &c.* There
was the *ground*, the Law was not onely his
command, but his *nature*; ſo long as the *la*
is your *command* onely, you cannot *delig*
to do the *will* of God; you doe duties, but
you cannot *delight* in them, unleſſe it be
looking upon them, as *ſomething* for glory,
ſomething for *Heaven*: but vvhen once the
Law of God becomes your *nature*, then
you come to *delight* in obedience, and in
the wayes of God.

Actions of nature they are *actions* of
delight:

ght: the eye is never *weary* of ſeeing,
eare of hearing, neither the *heart* of
eying; it is ſo farre as it is renewed, ſo
re as ſanctified, becauſe it is his nature.
d hath promiſed in his Covenant, *to*
te his laws in the table of the heart: poor
n you have the Law in tables of ſtone,
d write after it as after a Copie, a thing
thout you, and you have worke indeed,
t hee ſaith; hee vvill write them in the
bles of the *heart*, he will tranſplant them
to the ſoule, whereby they ſhall become
t nature, and then obedience ſhall not
a *forreine* command, a Law without
u, but obedience ſhall be a natural *thing*,
Law *within* you, your nature; Hence is
at abundance of *delight* in the Law, as
ou ſee in the 119 *Pſalm*, up and downe.
ence is that *delight* in obedience to it,
ecauſe all this is now your nature, and ſo
arre as that *acts*, it *acts* with *delight*.

I grant there may be a kinde of *irke-*
omeneſſe and tediouſneſſe in us at times,
o doe thoſe things *which* yet are na-
urall and full of *delight*; though it be
aturall for the *eye* to ſee, and that wherein
t *delights*, *the eye is never weary of ſeeing*,
s *Solomon* ſaith, but that is to be under-
ſtood of an eye that is ſound; for if the eye
be

before, it may breed a *tedioufneſſe* in t
eye to doe that which it *delights* ſo mu
in. So though it be *naturall* for the ſo
to obey, and that wherein it delights,
the *fiſh* in the water; yet if the *princip*
within be diſturbed, if wounded, it m
breed a kinde of irkſomneſſe, wea
ſomeneſſe, and *tedioufneſſe* in the ſoul
to doe that which yet it had ſo much *d*
light to doe.

And this may ariſe from diver
grounds.

1 Either their hearts may be *damp*
with carnall affections. 2 Or they may b
pulled *backe* with the prevalles of corru
tions. 3 Or they may *drive heavily* und
ſome *vexing*, and long temptation. 4 O
in caſe of the ſpirits *withdrawment* eith
in Pœnall, or Probationall trials. 5 Or i
caſe of *Relapſing* into ſinne. Yet in the
greateſt unwillingneſſe, take a Saint at th
worſt, hee hath a ſtronger *Byas* to God
then any others have, when they are a
beſt, becauſe in the one there is ſome wi
renewed, though a will now *obſcured*, or i
conflict, in the other there may be ſome
paſſion, ſome mood to ſervice, but no
will.

And

And thus much ſhall now ſerve for the
nſwer of this third *Query*. Wherein I
ave plainely ſhewed you, that it is no *in-*
ringement to our Chriſtian liberty to be
ed to the *performance* of duties, nor yet
o obey and doe duties, *becauſe* God hath
ommanded them; only this is the free-
eſſe of a Chriſtian ſpirit, though he doe
he *duties* which are commanded, and doe
hem becauſe God hath commanded
hem, yet not *meerely* becauſe they are
ommanded, but out of *principles* of
ove, delight, and agreeableneſſe to the
hings that are commanded, he prayes *be-*
auſe God hath commanded him, but not
eerely becauſe of the command, but be-
auſe there is a *ſuitableneſſe* betweene his
eart and the work, his ſoul and the duty,
nd as he *deſires* after, ſo his ſoul *delights* in
is approaches and converſes with God.
have ſpoken to it at large: We come
ow to the fourth Query.

Whether the freemen of Chriſt, or 4 *Query.*
hoſe made free by Chriſt, may not ſinne
hemſelves into bondage againe? It is
ffirmed by ſome: It is denied by others.
ſhall anſwer in *brieſe*. There is a two-
old bondage. 1 *Univerſall*, 2 *Partiall*,
r graduall.

1 An

1 An *universall* bondage, or a *state-bondage*; which is a bondage properly so called: and that is three-fold.

1 A bondage to sinne, which is expressed in the 3 *Tit.* 3. *Wee which were sometimes foolish and disobedient, serving divers lusts.* So in the Rom. 6. 20. *For when you were the servants of sinne, you were free from righteousnesse.* And *John* 8. 34. *He that committeth sinne, is the servant of sin,* 2 Pet 2 19. *While they promise them liberty, they themselves are the servants of corruption.*

2 It is a *bondage* to *Satan*; he is Gods *Jayler*, who holds downe poore soules, under *brasen* barres, and *iron* gates; not to be broken, *Ephes.* 2. 2. *Hee is said to rule in the hearts of the children of disobedience.*

3 It is a *bondage* to the Law. 1 In the *rigour*, 2 In the *curse* of the Law.

1 A bondage to the rigour of the Law, which requires, 1 *hard things:* 2 *impossible things:* 3 yea, and that in such *severity*, that it will not *accept* of the most *eminent* endeavours *without* performance: 4 Nor of *obedience* in much, if you faile in a little: 5 Nor will it *admit* of repentance after all this failing; one *breach* it never

never made up againe, neither by *double* diligence, nor by repentance. That is the rigour of it.

2 It is a bondage to the curse of it; which is, 1 An *extensive* and universall *curse*; cursed in soule, body, estate, silver, gold, relations, as you see in the 29 of *Deuteronomy.*

2 And it is an *unavoydable* curse; thou art not able to obey in all things, and therefore *unavoydably* concluded under the *malediction* and curse; as the Apostle reasons, Gal. 3. 9, 10, 11. *As many as are under the works of the law, they are under the curse:* and how proves hee that? *For it is written, Cursed is every one that doth not obey in all things written in the book of the law to doe them.* Where there is the *impartiality* of the curse, to every one, and the severity of it. 1 Who ever *obey not.* 2 Obey not in every thing; nay, though hee should, yet one omission and failing in this life, would conclude him under it. 3 Who ever continues not to obey in all things—— And this is the first, the *state*-bondage, or bondage *properly* so called.

2 There is a *partiall* or *graduall* bondage, a bondage in part; or a bondage in degrees

degrees, vvhich is a bondage *improperly* ſo called.

And that is, 1 A bondage in *reſpect* of *comfort*. 2 A bondage in *reſpect* of the *manner* of obedience.

And ſo wee ſhall *anſwer* this in two concluſions.

1 *Concluſion.* That the *free-man* of Chriſt, or thoſe that are made *free* by Chriſt, ſhall never ſinne themſelves into the *firſt-bondage* againe; they ſhall never ſinne themſelves into that *univerſall* and *ſtate*-bondage; he that is once Chriſts *freeman*, ſhall never againe become Satans *bondſlave*. 1 Hee ſhall never more be a ſervant to ſinne, the promiſe is, *Rom.* 6. 14. *You are not under the law, but under grace; therefore ſin ſhall have no more dominion over you*, Sin may have a tyranny, but never a *ſoveraignty*: you may be carried *captive*, as the Apoſtle ſaith, *Rom.* 7. 23. ——*leading me captive* —— but you ſhall not be *willing* captives; you may fall into ſinne, but you ſhall never be *ſervants* to ſin more; your eares ſhall never be *boared* in token of *willing* and voluntary *ſubjection* to ſinne.

2 Againe, hee ſhall never be a *ſlave* to Satan more, Satan may get the *advantage* of him, but he ſhall never become his *willing* ſervant more.

3 So he ſhall never come under the *law* more. 1 Not under the *rigour* of it. 2 Not under the *curſe* of it; the Law can take no hold of him to condemnation. And this is the ground, *he is not under the law, but under grace*; if hee can ſinne himſelfe from under grace, then indeed he is againe under all this: But this is *impoſſible*, therefore the other; and ſo much for the firſt.

2 *Concluſion.* Though the *freemen* of Chriſt cannot ſinne themſelves into a *ſtate* of bondage againe, into an *univerſall* bondage; yet may they ſinne themſelves into a *graduall* partiall bondage, which vve will ſhew in two particulars.

1 The *freeman* of Chriſt may ſinne *himſelfe* into bondage in reſpect of *comfort*, Thus you ſee *David* did, *Pſalm* 51. *Reſtore to me the joyes of thy ſalvation*: men that will not *follow* the direction of the Spirit, ſhall *want* the conſolation of the Spirit; if they vvill doe *workes* of darkeneſſe, they muſt looke to walke in darkeneſſe. Though promiſes of *Grace* are abſolute; yet promiſes of *peace* and comfort ſeeme to be conditionall, not

that our *walking* hath any meriting or deſerving power to the *procuring* of our peace: but that this is the vvay in which God vvill beſtow it, and continue our peace and comfort. In the vvayes of dutie wee hold up our communion vvith God, our *converſes* with him, our *actings* of faith and grace; and ſo in theſe *wayes* *comfort* and peace as they are *procured*, ſo are they continued. Grace is as the *fire*, comfort as the *flame* that comes from it: but as it is with *green wood*, if it be not continually *blowing*, there vvill be no *flame*; ſo *Grace* is in us, as *fire* in greene *wood*, vvhich will quickly gather an *aſh* and deadneſſe, if you doe not continue in *blowing*, if you doe not *exerciſe* your graces, you can looke for no flame, looke for no comfort, vvithout the exerciſe of Faith, of Grace, and ſutable walking in obedience. Though promiſes of grace are abſolute, yet promiſes of comfort, I ſay, they are conditionall, Pſal. 50. 23. *To him that ordereth his converſation aright, will I ſhew the ſalvation of God*, Iſa. 32. 17. *The worke of righteouſneſſe ſhall be peace, and the effect of righteouſneſſe ſhall be quietneſſe and aſſurance for ever*, Iſa. 64. 5. *Thou meeteſt him*

him that rejoyceth and worketh righteouſneſſe; him that remembers thee in thy way, &c. John 14. 15, 16, 21. *If you love me, keep my Commandements, and I will pray the Father, and he ſhall give you another Comforter, who ſhall abide with you for ever*, verſe 21. *He that hath my commandements and keepeth them, is he that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and manifeſt my ſelfe to him.* Where you ſee it ſeemes all to lye upon condition: ſo Gal. 6. 16. *As many as walk according to this Rule, peace be upon them and mercy, and upon the whole* Iſrael *of God.* So that if men walke not in the wayes of *obedience*, they may *want* comfort, they may *want* peace.

The *freemen* of Chriſt may ſinne themſelves into a *bondage by* ſinne, though not into the *bondage of* ſinne: They may ſinne themſelves into a *bondage* of feare: yea, and a bondage of *trouble*; their ſinne may coſt them brokenneſſe of *bones*, though they ſhall not ſinne themſelves into a ſtate-bondage againe. Though you cannot ſinne away your *grace*, yet you may ſinne away the *evidence*, the ſenſe, the *comfort* of it: Though you cannot ſinne

away your pardon, yet you may sinne away the *sense* of it: nay, the *comforts* of it; *though* you have it, yet you have no *comfort* from it; it is as *though* you had no pardon in respect of you; otherwise you must say a man may have *fulnesse* of peace, of assurance, and of comfort even in the *highest* acts of sinne, as some have said. Nay, and you may not onely sinne away the *sense* and comfort of it, but the *evidence* and knowledge of it: as that place of *Peter* seemes to imply, 2 Pet. 1. 9. *He hath forgotten that he was purged from his old sinnes*; new sinnes bring new feares, new guilts and troubles. All the former foundations and resting places of the soule seeme to be shaken, new doubts arise whether I am justified and pardoned, yea, or no; and these new doubts bring new troubles and feares on the soul.

Object.

But you will say this is our weaknesse, for the free men of Christ they are let *loose* to enjoy the *free Spirit* of Christ, that is to say * they, to have *free* discourse, free *society* with the *Spirit* of God, and may heare all the *gracious* language of Gods *thoughts*, yea, and with application and comfort, and that say some, assoone

* Doctor *Cr.* in his Christ alone exalted. p. 246

soone as he comes warme out of sinne.

This is our *weaknesse* indeed, but a penall weaknesse, a *weaknesse* which is a *chastisement* of former wickednesse.

There are threefold desertions. 1 *Cautionall*, for prevention of sinne, as *Paul* seemes to be. 2 *Probationall* for triall, and *exercise* of grace, as *Jobs*. 3 *Penall*, for *chastisement* of some way of wickednesse, as *Davids*. *Ans.* 1.

In the former it is our weaknesse indeed, and so is the other, but yet with much difference, for in this it is a *weaknesse* which we have contracted on our selves, or a weaknesse inflicted in chastisement of former wickednesse: as it was in *David*, his sinne had brought this on him.

The *Spirit* of God is a tender and *delicate* Spirit * if you *grieve* him, he will *grieve* you: if you will not follow his *counsell* and commands, you shall want his *comforts* and joyes: *Your iniquities have separated between you and your God. Though* sinne make not a totall separation, a finall separation, between us and God, yet it may cause a *with-drawment*, and breed a distance between God and us, it may cast up such a *cloud*, that all the *faith* we have will not be able to *see through*

* *Its not tractat we à nobis tractatur.*

it, as you see in *David*: you have a passage in Isa. 57. 17. proves this, *For the iniquity of his covetousnesse I was wroth, I smote him and hid my face*——And you see how frequently upon the *admission* of sinne, though perhaps of an ordinary nature too, what troubles the soul hath, all the former *resting* places for the soule are no rest to a man, all his former evidences are beclouded, and hid in the dark, he cannot discerne them. But all this you will say is his weaknesse too, as *David* saith, Psal. 77 10. *This is my infirmity*,—I grant it is our weaknesse to question former *titles*, if ever God did grant us a *grounded* evidence of a pardon, and our interest in Christ, to call it in question again But it is such a weaknesse as doth accompany wickednesse, such a weakness as sinne will bring on you; and God suffers it to be so, for his fatherly ends to humble us the more, and therefore,

1 God doth not *look* now on us as he was *wont*.

2 *Conscience* doth not now *give* in evidence as it was wont.

3 It may bee *Satan* is let loose to tempt us too.

4 It may be the *Spirit* of God is *withdrawn*

drawn too, because you have grieved the Holy Spirit, and then no marvell if there be trouble, if the soul want comfort.

But you will say; It is our *work* at this time, even after *commission* of sinne to beleeve, and if to beleeve, then to be *comforted*. *Object.*

1 Comfort is the *fruit* of faith, and therefore it may be our *work* to beleeve. And a man may be *able* to beleeve, and yet not able to take comfort; A man may rest upon Christ for *pardon*, and yet upon *reflection* is not able to evidence hee doth rest on him, and a man may be able to to discerne of his own *acts*, and yet *comfort* may be suspended for a time. *Answ.*

2 Though it be our *work* to beleeve, yet is not so properly our *work* to take comfort; God would have us to take *comfort* in an orderly *way*, goe from beleeving and mourning, to joy, and comfort. Gods workings are *orderly* workings: It is now your work, as you have sinned afresh, so to beleeve *afresh*, and mourne afresh, and then to receive comfort. *Per lachrymas venimus ad canticum.*

Yet 3 you may be comforted, first, in respect of your former *justification*, this new sinne doth not *overthrow* your former pardon, though interrupt and disturb your

your present *peace* and comfort, and secondly, you may be comforted in this, that there is *mercy* enough in God to *cover*, and *Grace* enough in Christ to cure this fresh sinne: thirdly, and in this you are to be *comforted*, that God doth not *suffer* you to lie in sin but hath *discovered* it to you, *humbled* you for it, and brought you over to Christ, in whom you may *renew* your peace, and regaine your comforts.

But then you will say, that if our peace *may* be interrupted by our walking, then our peace and *comfort* doth not *depend* upon Christ, but upon *our selves*, not upon Christs *doing*, but upon our *walking*.

1 Some distinguish betweene a *peace with God* and a peace *with our selves*; *the peace with* God cannot be *lost*, but peace *with our selves* may be *forfeited*.

2 Others distinguish betweene a *peace of* conscience, and *peace with* conscience. As *wicked* men may have peace *with* conscience, but no *peace* of conscience: So the Godly may have *peace of* conscience, and yet want peace *with* conscience. Conscience may object and quarrell, and dispute, when yet the soule is truely at peace.

3 Others distinguish betweene a *reall* peace

ce and an apprehended peace: the god- may have *reall* peace in respect of their e and condition, and yet want the *sense* peace, in respect of their owne appre- nsion.

4 Others distinguish between the peace *justification*, and peace *from* Justifica- n; the former remaines say they *in- late* and un-interrupted, even when the l doth neither see nor feel its wonted nsolations, 2 *Cor.* 5. 7. *Psal.* 49. 5. but e other may be interrupted and distur- d by our walkings.

5 Others say, there is a peace of *Justi- ation*, and a peace from *Sanctification*; e former, say they, doth *depend* no more on our walking, then our Justification selfe doth; but the other doth *depend* on our exact walking: God doth not *aintain* peace whilst we *neglect* to walk the *wayes* of peace *Psal.* 58. 6, 7, 8. *Gal.* .16. *As many as walk according to this rule,* ace *be on them.* God doth still carry on l his *work* both of peace and holinesse in neer *proportion* together, the one *cherish-* g, and helping the other.—

In a word, I conceive we may *distin- guish* between the foundation and *being* of Christian peace, and the flourishing and wel-

wel-being of it. The *foundation* of
Christian peace, is not *in us*, but *in Chri*
not in our *holiness*, but in his *righteousne*
not in our *walking*, but in his *blood* a
suffering, who is the *spring* of our peac
and *in whom we have peace*, John 16. 3
and who is said *to be our peace*, Ephes.
14. But the *flourishing* and well-being
this peace doth much *depend* upon the *e*
ercise of our Graces, and exact *walki*
with God, It is *purchased* by the obed
ence of another, but must be *cherished*
our owne obedience: And indeed it do
so far *depend* on us, that if we do not wal
exactly, though we cannot sinne away o
former pardon, yet we may sinne away ou
present *peace*. There is a 5 *fold-peace* th
a man may sinne away, the least of whic
is worth a world.

1 There is a peace which flowes from
the *witnes*-hearing of our conscience in ou
integrity and exact walking, such a peac
as *Hezekiah* had when hee said, *Lord re*
member how I have walked before thee i
sincerity —— and *Paul* had the same
1 Thes. 2. 4, 5, 6. *Rom.* 1. 9. and that *peac*
we may sinne away, when wee fall int
fresh sinne, the *comforts* of our former walk
ing will not beare us up.

2 There

2 There is a *peace* which flowes from
he soules *Communion* and converses with
God in dutie. There is a peace as well as
weetnesse in every *piece* of holinesse, and
his *peace* a man may sinne away. All that
weetness and adaptation of spirit in duty
s now gone upon fresh *revolts* into sinne,
nd now the soul formerly *comforted* is in-
errupted and disturbed in all its *approaches*
nd converses with him.

3 There is a *peace* which flowes from
he exercise of Grace *implanted* in you: you
annot exercise any Grace, but there is
ome *peace* and comfort in the exercise of
t. When you exercise your *faith* to be-
leeve and close with Christ, your repent-
ance to mourne for sin, ——there is some
peace, some *comfort*, that is, the *result* of
these exercises. Now a man may sinne a-
way this *comfort*, your *fresh* sinne doth
wound and disturb you in the exercise of
your Graces, and therefore your com-
forts which flow from such exercises must
needs be interrupted. Nay, if a man may
sinne *away* some measures and degrees of
Grace, those *measures* which are gotten of
a mans owne improvement, much more
may he sinne *away* his peace which should
flow from them.

4 There

4 There is a peace which *flowes* from t
sense and knowledge *of Gods Grace* i
planted in the soul, vvhen a man is able
evidence the *works* of Grace implanted
the soule, there must needs be peace a
comfort in it. Now this also a man m
sinne away, hee may sinne away the se
and knowledge of a work of *Grace* in hi
he may so *darken* and obscure his evide
ces by sin, that he is not able to *read* the
nor *discerne* that work of Grace in him, h
may now finde so much grace as to *af*
him, but not so much as to *comfort* him, h
light was not *directive* before, and it is
flictive now.

5 There is a *peace which flowes* from th
assurance of God at peace with the soul
A peace which flowes from the sense o
Gods favour, from the assurance of Go
at peace with us. And this peace may w
forfeit and lose, though we cannot sinne
away our *former pardon*, yet may we sinne
away our *present peace*; nay, and sinne
away the sense and *comfort*; yea the *know-
ledge* of our former pardon; which may
be implyed in that of the Apostle, 2 Pet. 1.
9. *He hath forgotten that he was purged
from his old sinnes.*

And thus much shall serve for the An-
swer

swer to the Objections, and the *settling* of the first particular, that the *freemen* of Christ may sin themselves into bondage in respect of comfort.

2 A Christian may sinne himselfe into *bondage* in respect of the manner of his obedience: Though hee doe *now* serve God, yet not with that measure of willingnesse; not with that *measure* of freedome, cheerfulnesse and *delight*; not with that inlargednesse of heart vvhich *formerly* hee hath done. *David* after his sinne desired that hee might have the *free* Spirit of God *restored* to him; hee had not *lost it*, the free *Spirit* vvas in him; but hee *wanted* that former freedome of spirit; he wanted those operations and workings of it; he wanted that comfort in *service*, and that freedome to *service which* he had before; the wheels were now taken of, and he went *heavily*, and sadly on in the wayes of life. Though it be *naturall* to the eye to see; and eare to heare, and that wherein it doth *delight*; for actions of *nature* they are actions of *delight*: yet if that the eye be *sore*, it may breed a tedionsnesse and burden in the doing *actions of* nature: So here, if the *principle* whereby he obeys be wounded, it may vvorke an *irkesome-*
nesse

nesse in the doing those things wherein formerly a man delighted. Though sinne cannot set him into the *state* of a *slave*; yet it may disable to serve fully as a sinne. And this servilenesse of *spirit* may be caused either by, 1 *Feare*: or 2 by *Doubts* and unbeliefe: or 3 *Grace* is weakened in the operation by the prevailings of sin: or 4 The soul *wants* those former apprehensions, and so is disheartened in all its approaches unto God. Indeed now hee *serves* God, but it is more out of obedience then out of *delight*; he dares not but pray, and yet he findes little *heart* in prayer: hee is now wounded in all his approaches to God; that *adaptation*, and sweet connaturalnesse which was betweene his *heart* and duty is now gone; that *complacency* and delight which his soule had in all his *approaches* unto God, and *walking* with him, is gone, and the soule *drives heavily* in the wayes of obedience: hee goes now to duty, as a *sick* man to meat; not as a hungry healthful man to his food: he doth duty rather out of *spiritnall* reason, then out of *natural* delight; and thus it befalls many of the Saints in their *relapses* into sinne; they sinne themselves into bondage in respe-

of the manner of their obedience. And this shall serve for the Answer to the fourth Query, *viz. Whether the freemen of Christ may not* sinne *themselves into bondage*. We come now to a fifth Query.

Whether this may consist with our Christian freedome to do duties with respect *to* Reward. 5 *Quest.*

There are three Opinions concerning this Question.

Some say that we are to doe *duty*, to walke in the wayes of obedience, to merit heaven and glory: we must fast, pray, and doe good workes; and all this with an *Eye* to glory, as * *wages* for work, and as *desert* of obedience. And therefore do they doe all their *works*; they fast, pray, penance, and afflict themselves, in reference to the purchase of heaven and glory by all this. 1 *Opin.*

* *Merces non est debita, sed gratuita, non κατὰ ὀφείλημα, ἀλλὰ κατὰ χάριν.* Rom. 4. 4.

The Councell of *Trent* doe denounce a *curse* upon those who say, That a *justified* person doth not *merit* eternall life by his obedience. And what would not the *proud* heart of a man doe, if by *doing* hee might *merit* Heaven? What torments have the very Heathen *indured*, out of an *opinion* that they should come to happinesse by them? And what would not o-

Concil. Trident. *sess. 6. Can. 32.*

thers doe? I have read it vvas the ſpeech of *one*, I vvould ſwim through a *Sea* of *Brimſtone*, ſaith he, that I might come to Heaven at laſt. Men would be at great paines, and ſpare for no *coſt*, if vvhat they did might be *looked* upon as *l yings* out for Heaven, as the *purchaſe* of Glory, or as *wages* for worke. The proud heart of man would faine have that of *debt*, which God hath decreed to be of *Grace*; and deſires that to be of *purchaſe*, which God hath intended to be of free *gift*.

Cum Deus coronat merita noſtra (vult opera noſtra) nihil aliud coronat quam munera ſua. Aug. *Sua dona coronat, non merita tua.* Aug.

But theſe are to be caſt out of the enquiry. Certainly though we may *do* good works, and walke in the *wayes* of obedience, with an eye to the *recompence* of reward; yet none of us *hold*, that theſe things are to be *done* with reference to our *meriting* of it. The Apoſtle tels us, that *it is not of* * *debt, but of Grace*, Rom. 4. 4. And in Epheſ. 2. 5. *By grace we are ſaved.* So in the 8. 9, 11 verſes. And the *gift* of *God is eternall life*, Rom. 6. 23 [a] Glory is not the *wages* of a ſervant, but the inheritance of a ſonne.

* *Quia tu dignatus es facere, non quia ego dignus cui facias.* Aug. in 43. Pſal.

[a] *Regnum cœlorum non ſervorum ſtipendium, ſed filiorum hæreditas.* Calv. de Merced.

And indeed, [b] what are all our workes

[b] *Quid ſunt omnia opera ad tantam gloriam?* Bern. *Quid poſſumus dignum facere præmiis cœleſtibus?* Amb. in Pſal. 118. ſer. 20. *Non ſunt condignæ paſſiones ad præteritam culpam, neq; futuram meretedem.* Bern.

to that glory, if all our ſufferings are not *worthy* to be *compared* to the *glory* that ſhall be revealed, what then are our *doings?* It vvas the ſpeech of *Anſelme*, if a man ſhould ſerve God a *thouſand* yeers, he could never by that *ſervice* deſerve half a day: I ſay, not one moment of *time* in that eternall Glory.

Si homo Deo ſervierit mille annis, non poterit per ſervitium illud dignum aliquid promereri, ut in uno momento introeat in gaudium æternum. Anſelm. de Similit.

And therefore wee will *caſt* theſe out of the *inquiry*. It is too groſſe for Chriſtian eares: the Apoſtle tels us plainely, Titus 3. 5. *Not by works of righteouſneſſe which we have done, but according to his mercy he ſaveth us.* —— Not by vvorkes of righteouſneſſe, that is, our *own works*, though wee ſay of them, as ſome of the more moderate of our *Adverſaries* doe; our owne vvorkes * *ſprinkled* vvith the bloud of Chriſt. All are *injurous* to grace For *by Grace we are ſaved*; and grace, is no wayes *grace*, if not *every* way Grace. But let us leave them. ——

Non audet ipſa præſentis obſequia vitæ gratiæ divinæ comparare, ſtatuens hæc membra vigiliis, pallentia jejuniis, non erunt tamen condignæ paſſiones hujus temporis ad futuram gloriam. Euſeb. Emiſ. *Tua peccata ſunt merita Dei ſunt.* Aug. * *Opera noſtra ſanguine Chriſti tincta. Gratia nullo modo gratia, niſi omni modo gratia.* Aug.

There are *two* other opinions which are to be debated.

2 Some ſay peremptorily, that wee muſt

must have no eye, nor no *respect* to Heaven or *glory* in our obedience: But wee must walke in all the *wayes* of obedience, with this freedome, carrying no *respect* to the *recompence* of reward at all: and that it is utterly inconsistent with the *free* spirit of a Christian, and *destructive* to our Christian freedome, to doe *away* with *respect* to reward.

3 There is a third opinion, that saith, we may doe holy *actions*, and wee may walke in the *wayes* of obedience, and may also in this *doing* cast an eye, and have respect to the *recompence* of Reward.

These two last come to be examined by us; we have *cast out* the first, as inconsistent with the *nature* of grace, and the *freedom* of the Gospel; but both these two are held up as *consistent* with Grace and Christian freedome. And yet these two last seeme to stand upon *opposite* termes.

1 One saith, we are to *doe* holy *duties*, and may not at all cast an eye to the *recompence* of Reward,

2 The other saith, wee may have respect to the recompence of *reward* in the doing of them.

For the *first* of these, that wee are not to

to have respect to the *recompence* of reward: It seemes to be strengthened by these arguments or reasons.

1 Becaus this ove throwes the *nature* of our obedience, and makes that *mercenary* and servile, which should be *son like* and free: for if wee doe obey God in reference to Heaven and Glory, then we do not obey *freely*, not God for himselfe, but *servilely* and mercenarily, that obedience being servile in the *principle*, which is mercenary in the *end*.

2 Because if so, then wee overthrow the *nature* of Grace, and make that mans *purchase*, which yet is freely *bestowed* of God, which must needs overthrow the nature of Grace.

3 Because all these things they are the *parts* of the Covenant made to us: I will *pardon* your sinnes, I will *give* you Grace, I will give you Glory. Now we doe not obey that we may have *pardon*; nor obey that we may have *Grace*; and why the other? why should we say, that wee obey, that we may have *glory*, seeing these are alike promised?

4 Because all these are fully *purchased* by Jesus Christ, and *provided* for in Christ. Therefore they are not the purchase of us:

we doe not obey, that wee may get this, but becauſe theſe are *purchaſed* for us, and we are *perſwaded* thereof, therefore we doe obey, &c.

Thus may the firſt Opinion be managed.

2 The ſecond, that we may have *reſpect* to the recompence of the *reward* in our obedience.

It may be thus managed and defended.

That which God hath *propounded* as an *incentive* to obedience, we may look upon in our obedience. But this God hath ſo *propounded: Ergo.* Or thus, If *motives* may be taken from them to *quicken* us to obedience, then may we eye them in our obedience. But motives may be taken from them to *quicken* us in our obedience, *Ergo.*

The ſecond *propoſition* ſeems the main to be cleared; and it is proved thus:

Min. probat. That *which God* hath uſed as a motive to quicken to obedience, that may be uſed as a motive, and conſequently we may *eye* it in our obedience. But God hath uſed *glory* and Heaven as a motive to quicken us to obedience: this is proved, *Rom.* 8. 13. *If you live after the fleſh you ſhall die, but if you by the ſpirit do mortifie the deeds of the fleſh, then you ſhall live.* And in the 1 Cor. 15. laſt. *Therefore be ſtedfaſt, always*

abounding in the work of the Lord, for as much as you know your labour is not in vaine in the Lord. So, 2 Pet. 1. 5. to the 12. and 2 Peter 3. 14. *Seeing ye look for new* Heavens *and new* Earth, *be diligent that ye may be found of him in peace, without ſpot and blameleſſe.* And Gal. 6. 8, 9. *He that ſoweth to the fleſh, ſhall of the fleſh reape corruption; but he that ſoweth to the ſpirit, ſhall of the ſpirit reape life everlaſting: Be not weary in well doing, for in due ſeaſon ye ſhall reape if ye faint not.* So, 2 Tim. 2. 12. *If we ſuffer with him, we ſhall alſo reigne with him.* And therefore God having propounded this as an incentive of obedience, we may eye it, and have reſpect to it in our obedience.

2 *Argu.* That which the Saints and people of God have *eyed* in their obedience, wee may *eye* alſo. But the Saints in their obedience have eyed the *recompense* of reward: therefore, ——— &c. That they have eyed it, you ſee *Moſes*, Heb. 11. 25, 26. *He choſe rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſinne for a ſeaſon; eſteeming the reproach of Chriſt greater riches then all the treaſures of* Egypt, *for he had reſpect* * *to the recompence of* reward. * εἰς τὴν μισθαποδοσίαν.

But you will say, *Moses* was a man under the Law, and hee had not so *free* a spirit in service, as those now under the Gospel.

But to this may be answered.

1 Hee was a *sonne*, though under age, and had the free *spirit* of Grace: else hee could have had no Glory.

2 *Paul* commends this *act* of *Moses*, shewing the greatnesse of his *faith* and obedience, and so makes it *imitable* to us.

3 But thirdly, we shall finde those who were under the *Gospel*, who enjoyed abundance of Gods free *Spirit*, that yet had an *eye* to the same recompence of reward in their obedience. You see *Paul* who had as free and ingenious *principles* in him as ever man had; yet hee saith of himselfe, in *Phil.* 3. 13, 14. *I forget all things that are behind, and reaching forth unto those things which are before, I presse hard to the marke, for the price of the high calling of God in Jesus Christ.* And see Heb. 12. 1, 2.

Thus you see the severall Opinions, and the chiefe *strength* whereon they stand.

Now in way of *Reconciliation*, and setting

ting downe that which I apprehend the truth in this Controversie:

1 I will first shew what is meant by *Reward.*

2 What by eyeing of the Reward.

3 Whether the *Eyeing* of it be any *infringement* to Christian freedome.

For the first, What is meant by *Rewards.* Rewards may be said to be of a *threefold* nature. 1 Temporall. 2 Spirituall. 3 Eternall.

1 *Temporall*, and those are all kinde of mercies we enjoy in this *life*, whether *personall*, or *relative*, and those *positive*, or *privative*, health, comfort, food, raiment, house, harbour, riches, freedome deliverance.

2 Spirituall, and those are all kinde of *blessings* concerne the *soul*: Justification, Sanctification, Grace, increase of Grace, victory over our lusts, comfort, peace, joy, communion with God.

3 Eternall *Rewards*, and that is the maine in controversie; *Glory, immortality, life*, as the Apostle sets it downe, Rom. 2. 5, 6, 7. *Who will render to every man according to his works, to them who by patient continuance in well-doing seeke for glory, and honour, and immortality, eternall*

nall life. In a word, this eternall reward is the *enjoyment* of God, of Christ, of the Spirit, it is perfect freedome *from* sinne, it is perfect *holinesse*, it is indeed, grace *glorified*, this is that eternall reward. And this shall suffice for the first.

2 What is meant by *Eying* of the reward. It is the phrase which the Apostle useth of *Moses*, Heb. 11. 25, 26. *He esteemed the reproach of* Christ *greater riches then all the treasures of* Egypt, *for he had respect to the recompence of* reward. Wee will a little explaine what is meant by it.

There is a threefold Eye.

1 There is an *Eye* of knowledge, whereby a man sees and knows the Excellency of a thing.

2 There is an *Eye* of Faith, whereby he beleeves the *truth* of it, and his interest in it.

3 An Eye of *Hope*, and thereupon of patience, and waiting, or expectation for the enjoyment of it.

In these *Respects*, *Moses* might bee said to *Eye* the recompence of Reward.

1 He *Eyed* it by knowledge, hee knew those things which were *laid* up for him, he saw him that was *invisible*, as the next verse tels us; and *he* saw those rewards which

hich God had laid up for his people: re to be preferred before the pleasures sinne

2 He had an eye of *Faith*; Whereby was *perswaded* both of the truth of it, at such things were reserved, and of his rt in them, and that hee should *possesse* is Glory.

3 He had an Eye of *Hope*, to wait and pect the enjoyment of all this with paence, Heb. 10. 36.

And now hereupon hee esteemed the *proach* of Christ above all the treasures f *Egypt*, for saith the Text: *He had an e to the recompence of* reward. What's hat? shall we say, he had *respect* to that Glory which hee should *purchase* or enoy, by doing of this, or for doing this? No, But because hee knew the Glory that was reserved for him, because he did beeeve that he should possesse it, because he id *hope* for it, and expect it. Therefore he did *despise* all the riches and pleasures of the world, as not worthy to be compared with it. Agreeable to which are those places, *Col.* 3, 23, 24. and *Heb.* 10. 34. And thus much for the second, wee come now to the third.

3 Whether to doe duties with an *Eye*, to

to the recompence of reward be any
fringement to our Christian freedome.

1 I answer, if you take it thus a
have said, for *knowing*, *believing*, *hopi*
expecting of that Glory God hath p
mised to us; then I say, it is no infrin
ment of Christian liberty, to doe dut
with an eye to the recompence of the
ward. But rather contrary I say, that he
in our liberty doth consist, upon *kno*
ledge, Faith, Perswasion, Hope, and e
pectation of that Glory, which God ha
reserved for us, thereupon to be encour
ged and quickened in our obedience, a
thereby made free indeed in our obedi
ence of him.

In briefe, then if you take this *Eyei*
of the recompence of Reward as I ha
said, then a man may doe *duties* with a
eye to the recompence of Reward. A
indeed we ought to doe them vvith su
an eye to the recompence of Reward
1 Upon knowledge, faith, perswasio
that God vvill blesse us, and never depa
from us, from doing us good. 2 An
upon knowledge, faith, perswasion, th
God is our Father, that our sinnes a
pardoned, &c. 3 And upon the lik
knowledge, Faith and perswasion tha
God

od will glorifie us at last, thereupon we
e to obey and give up our selves to all
e *wayes* of obedience, love and service
God, as the Apostle saith, *Col.*3.23,24.
nd what ever you doe, doe heartily to the
rd, knowing that of the Lord you shall
ceive the reward of the inheritance, But
by eyeing of the recompence of re-
ard you meane thus, vvhether we are
t to *doe* duties, in reference to the *ob-*
ining of spirituall, temporall and eter-
ll mercies, then I must *pause*, and an-
er you by some distinctions.

If then the *question* be demanded, 1 of
mporall good things. *Whether may not*
man doe duties and obey God in reference
Gods bestowing of outward mercies and
joyments upon him in this life. The affir-
ative whereof, *viz.* (that a man may
y God with an *eye* and respect to Gods
stowing of outward mercies, and good
ings in this life) is held up and main-
ined by holy and learned men, such as I
eleeve doe carry as little eye to these
ings as any doe, in their obedience.
nd this is maintained upon the former
rounds, because God hath propounded
hese things as *motives* and incentives to
bedience, and the *best* of Saints have *eyed*
them

them in their obedience, *Ergo*, we may
it alſo. And to take off all *ſuſpition*
mercinarineſſe of *ſpirit* in ſo doing, th
uſe to diſtinguiſh betweene Supre
grounds and ends, and *Subordinate* grou
and ends, and ſay, though the *things* of t
life may bee the *Subordinate* ground a
end of our ſervice, yet they are not to
Matt.6.33. the *ultimate* and Supreame grounds
ends of ſervice. We may eye them wi
reference and ſubordination to Gods gl
ry and our good and ſalvation, but not
marily before, or *ſupreamly* above the g
ry of God and our ſalvation : Theſe
the uſuall *cautionall* diſtinctions which
added by ſuch as affirme the Poſition.

I reverence their *perſons* and judg
ments, and what I ſpeak though it may
different, yet I ſuppoſe it will not be co
trary to that which hath been maintain
by them.

The Query is, *Whether a man may*
do duties and obey God, in reference *to G*
beſtowing temporall good things on him. F
the right ſtating of the Query, I conce
firſt, that (*man*) in the *Query*, muſt
taken for *Chriſtan man*, or *man in Chri*
for if it be ſpoken of *Carnall man*, he d
neither *obey* from right *principles*, u
rig

ight grounds, after a right manner, or for
ight *ends* : we may ſay of all his *obedience*,
hat it is but *carnall*, he hath carnall *princi-*
les, and grounds and ends in all he doth.
t may truly be ſaid of him, what God ſaid
f the Jews, when they faſted and prayed,
hey did not at all doe this to God, *They*
aſſembled themſelves for Corne, and Wine,
and oyl. belly bleſſings, *ſelf* is the ground,
nd *ſelf* is the end of all. They ſerve not
God either *meerly* or *mainly* for himſelf,
ut for themſelves ; they ſeek not him, but
is ; they follow him not for the *miracles*,
ut for the *loaves* : Many thouſands, who
re moved by no *inward ſpring*, only theſe
utward weights, which taken off, like a
lock they ſtand *ſtill* and cannot ſtir. It is
he voice of a carnall heart, *Who will ſhew*
u any good ? they count *godlineſs* no gaine,
f they can make no *gaine* of godlineſſe ; if
n ſtead of *gaine*, they have *loſſe*, inſtead
f advantage, they meet with *perſecution* ;
f in ſtead of a *good name*, they meet with
reproach, for Chriſt, then they preſently
caſt off religion and obedience, they own-
ed it *meerly* to ſerve their owne ends, and
for their *ends* doe diſclaime it. Hee that
will *ſerve* God for ſomething, will ſerve
the

Vix quæ-
cunt Jeſus
propter Je-
ſum, Aug.

Principes
regionem
potius quã
religionem
quærunt,
pauperes,
panem po-
tius quam
Chriſtum.
Chem.

the devill for more, if hee can *mend* his *wages* hee is for any master.

And therefore by [Man] in the *Query* I conceive is meant [Christian man] or Man in Christ.

2 By [good things] here I conceive is meant, *outward* good things, and those such as the *world* doe reckon and esteeme to be *good things*, as riches, honour, greatnesse, applause; at least, a *competency* and sufficiency of *temporall* and outward good things.

3 And by [serving God] I conceive is meant all the *acts* of obedience, not only *outward* conformity, but *inward* subjection to the *Lawes* and commands of Christ.

4 And by [Eying] of these *temporall* good things in service, I conceive, is not meant the *making* these things, either the meer or maine *grounds* of his obedience, nor the *supreame* and primary *ends* and aymes of his service, for that were abominable, but carrying a respect unto the *injoyment* of these things, as a subordinate ground to set him on worke, and a meane to quicken him in working. And thus I have rendred the best sense I can, of those par-

particulars in the Query, and the question being thus stated; I shall now come to the Answer. In which I conceive I shall have the grant of three particulars following.

1 That the enjoyment of these *good* things of this life, is not the ground of a Christian mans obedience; they are not that which doth put us on worke, though they should be *admitted* to quicken us in working, they are not the spring of motion, at the most they are but *oyle* to the wheeles to keepe on and quicken motion. I conceive there are these *grounds* of obedience.

1 The binding grounds: and those are because God hath commanded, as *Psal.* 119. 4, 5. *Thou hast commanded us to keep thy precepts, Oh that my heart were directed to keep thy statutes.*

2 The inabling Ground. Those are two.

1 Our implantation into Christ; As *without him we can do nothing*, so in *him we are created to all good works*, and *I can do all things through Christ, &c.*

2 Christs implantation into us, which is called the *forming* of Christ in the soul, the *New* man, the *law* written in the heart,

the *new* creatures, faith and love, whereby we are enabled to obey his precepts : our faith *inables*. By Faith *Abraham* obeyed, —and our love conſtraines.

3 *Impelling* grounds, and thoſe are motives rather ; 1 Becauſe *God* is good, 2 Becauſe he hath been *good* to us. Gods goodneſſe is a motive, and his Grace is our ſtrength.

2 The *enjoyment* of theſe things, they are not the *meer* end of a Chriſtians obedience, then would it render us to be ſervile and mercenary in our obedience, and not *Son-like* and free. Indeed theſe may be the *meer ends* of the obedience of carnall men, but not of the godly, they have *higher* ends then theſe : Theſe are too low for the Noble and *royall* ſpirits of Saints.

3 They are not the *main* ends of their obedience, they have *higher* ends then theſe are ; A Chriſtian hath a more *noble* ſpirit, a more *free-borne* ſoule, then to make any *thing* out of God himſelfe, the *main* end of his obedience to God. And ſo farre all agree.

All the controverſies is about the next, which I deſire to *propound* in modeſty, to thoſe who are of different judgements.

4 Whether

4 Whether it can be ſaid to be the *ſubordinate* end of a Chriſtians obedience : Seeing,

1 It ſeemes to bee the *pædagogy* of the Law, in vvhich time they ſeemed to be carryed by temporall Promiſe: in the vvayes of obedience, and God ſeemed to *propound* to them as men under age, the promiſes of *temporall* good things to *tempt* them on to obedience, As you ſee in *Deut.* 29. Certainly, the enjoyment of theſe temporall things vvas not the *meere* end of their obedience; though ſome of them might have the ſpirit of the *SaddUces*, vvho ſaid, they kept the Law, and obſerved it, that God might *bleſſe* them, and that it might goe well with them in this life : yet *all* were not of this ſpirit: nor was the enjoyment of theſe things, the *maine* end of their obedience no more then of ours : It was but a *ſubordinate* end, God never *propounded* it, nor did the godly *eye* it, as the *maine* end of their obedience. But God deales vvith them as in their infancy, as under age, and leades them on, and *allures* them by ſuch *reſpects* as theſe, becauſe they had not that meaſure and abundance of ſpirit

which he hath *bestowed* on his people now under the Gospel.

2 Because it seemes to *prescribe* God, and limit God, not submitting to his wisdome in deposals to us.

3 Because it seemes to propound that which God hath not propounded.

4 Because this end may faile, and so our obedience too, at least, so much as these things were the *end* of our obedience, so much obedience will *faile* in the failing of them.

5 It is hard to carry an *eye* to things of this nature, and yet our *service* be free.

6 I conceive it is safer to take up *arguments* to quicken us in our obedience of God, from the mercies of God *bestowed*, or made ours in the promise to faith, then for to take up arguments to obey from the expectation of *mercy* to be bestowed, or to gaine mercies by our obedience. It seemes better to say, that wee are not to obey that God may *bestow* blessings on us, but rather upon the *knowledge* faith, persuasion of Gods blessing of us here and for ever, to be quickned from that to obey him. And the Apostle seems to speake after the same manner to us

2 Cor.

2 Cor. 7.1. *Having therefore these precious promises, let us cleanse our selves from all filthinesse both of flesh and spirit, perfecting holinesse in the feare of God.* Hee argues from mercy to duty, not from duty to mercy here. He reasons here from the enjoyment of promises to the performance of obedience; *having therefore such promises, let us obey.* So in Col. 3.23, 24. *And whatsoever you do, doe it heartily as to the Lord, and not to man; Knowing that of the Lord you shall receive the reward of the inheritance:* where you see he takes up the argument, to inforce the *duty* from the knowledge, or faith and perswasion of that reward which God will *assuredly* bestow on them. So Heb 10. 34. *They took joyfully the spoiling of their goods, knowing in themselves that they had in Heaven, a better, and an enduring substance.* But I am not here to deale with *eternall*, but with *temporall* rewards, and urge these places no further then to strengthen what I said before, that it seemes better to say, that we doe not *obey* that God may bestow these outward blessings on us, but rather upon the *knowledge*, faith, perswasion of *Gods* blessing us here, and for ever, wee are quickned to obey him, and in our

obedience of him. And certainly the leſſe eye that wee carry to theſe things in our obedience, the more eye will God carry to our obedience, the leſſe regard and reſpect you have to theſe outward things in your ſervice, the more will God reſpect & regard your ſervice, the leſſe you make them the *end* of your working, the more will God make them the end of your work; Indeed the enjoyment of outward things ſeeme to be too *low* for a Chriſtian to eye them in his obedience, the Apoſtle ſaith, 2 Cor. 4. 18. *We look not at the things which are ſeene, but at the things which are not ſeen: for the things which are ſeen are temporall, but the things which are not ſeen are eternall.*

Object. But you will ſay, God hath promiſed all good things to obedience, as hee tells us, 1 *Tim.* 4. 8. *Godlineſſe hath the promiſe of this life, and of that which is to come*; and therefore wee may obey with reſpect to the enjoyment of them.

Anſw. Before I come to the anſwer of this, I will *propound* one thing, and *query* two.

1 That which I *propound* is this, Whether it were not better expreſt, to ſay, God promiſeth to the obedient all *good* things, rather then to ſay, he promiſeth it to *obedience*.

ence. Eſpecially if that be a trueth, that Gods Promiſes under the Covenant of Grace are not made to the *worke*, but to the *workman*; not to the *action*, but the *perſon.* I am ſure our Divines have made this one difference, between the Covenant of Workes, and Grace; that in the Covenant of *Works*, made with *Adam*, the Promiſe was made to the *worke*, and not to the *perſon.* But in the Covenant of Grace, the Promiſe is made to the *perſon*, and not to the *worke.* This I onely propound: Now I will *query* two things.

1 Whether that which the Apoſtle calls [the *Promiſe* of this life,] and that which is expreſſed in the *Objection* under the name of [good things] bee *Symbolicall* phraſes, both expreſſing the ſame thing.

2 Whether by [good things] bee meant thoſe things which are *good* in the *account* of men, or thoſe things which are *good* in the *eſteem* of God: or if you will, whether thoſe things which are *good* in themſelves, or thoſe things which in Gods wiſdome he knows *good* for us

If *good things* be taken at large *indefinitely*, the firſt part of the *Objection* is granted: that God hath promiſed to the *obedient*, or to the *obedient* in their obedi-

ence all good things. It is his promiſe,
Pſal.84.11 Pſalm 84. 11, *No good thing will he with-*
held from them who walk uprightly. Nay,
Ier. 32.40. and his Covenant, Jer. 32.40. *I will ne-*
ver depart from you from doing you good.
But if you doe determine and reſtraine
good things, either to thoſe things which
are *poſitively* good, thoſe vvhich the
world *eſteems* good, and doe not take in,
Perhaps *wants*, as well as enjoyments, *ſtraits* as well
daughters as *fulneſſe*, *poverty* as well as *proſperity*,
&c. ſee to be of the number of thoſe good things;
Luther hor- then I ſay that God hath made no ſuch
rors here, *promiſe* to us, nor can wee truely interpret
making this *promiſe* after that manner. If it were
this a pro- promiſe made unto obedience, and God-
mise that lineſſe and the promiſe were to be inter-
might preted after that manner, then ſurely the
Apoſtles ſhould have been ſharers in it.
But Chriſt tells them, *That they ſhould be*
Mat. 10.22 *hated of all men for his Names ſake, and*
ſhould be brought before Princes, caſt into
Mat.10.18 *priſon, perſecuted, and thoſe who aid them*
Luke 12. *ſhould thinke they did God good ſervice.*
11. And the Apoſtle tells us, *That bonds and*
John 16.2. *afflictions did abide for him every where.*
Acts 20.23. Acts 20. 23. *And if their hope were in this*
life, they were of all men moſt miſerable.
1 Cor. 15. 1 Cor. 15. 19. And it is the ſame which
19.

wee are to expect and reckon on, accord-
ing to that of the Apoſtle, 2 Tim. 3. 12. 2 Tim.3.
He that will live godly muſt ſuffer Perſe- 12.
cution. And Acts 14. 22. *Through many* Act.14.22.
tribulations we muſt enter into the Kingdome
of Heaven. And Chriſt himſelfe tells us,
That if we will follow him, we muſt take up
our daily croſſe and follow him. —— Luke
9.23. And therefore certainly if by the Luke 9.23.
promiſe of this *life*, be meant the good
things of this *life*: and if by the good
things of this *life*, be meant *outward* en-
joyments, then I ſay there is no ſuch *pro-*
miſe made here to obedience.

If it be ſaid, that the Scripture ſaith, *If*
you will be willing and obedient you ſhall eat
the good of the Land. And Therefore tem-
porall bleſſings are promiſed upon condi-
tion of obedience.

If it be *admitted* that the Jews (though
they vvere under a Covenant of Grace)
vvere yet under a different Covenant
from us: a ſubſervient Covenant, as I
have ſhewed, wherein God *promiſed* out-
ward mercies to obedience; and threatned
afflictions to the diſobedient: then the
Anſwer is ſoone made: —— And *David*
might vvell ſay, *He never ſaw the*
righteous forſaken; *nor their ſeed begging*

their

their bread: for outward mercies vvhich were the *conditions* annexed to their obedience and Gods part in the Covenant ...ised not to *faile* them that *walked* in them. But what ever it was then, it is not ... now; those who are *willing* and obedient doe not eat the good of the Land: ... it may be they are in the greatest *outward* trouble and necessity; and *they who do wickedly, do prosper.*

And vvhere is it that God hath made ... such a *promise* now under the Gospel? ... so; vvhy is it not *universall* and *infallible*? why doe not those vvho are willing and obedient enjoy it? and not onely some of them, but *all* of them? for *promises* are not made to particular members, but ... the whole body of Christ. Indeed God tells us now, *He that will live godly, must suffer persecution*: And, *through many tribulations we must enter into the Kingdome of Heaven.* But yet this is firme in all that God will never depart from us, from doing us *good*; he will never *leave* us, nor forsake us. In blessing he will blesse us: *All things shall work together for the good of them who love God.* And this stands firme and *unmoveable* to all Saints; *Heaven* and earth shall sooner passe *away* ... the

... one *tittle* of this *promise* shall faile. *Debita reddi debent pœnæ damnato, indebita gratuita liberato, ut nec ille se indigna quærat, nec aliquam se iste gloriatur.* Aug.

Object. But you will say, If *blessings* be ... promised to obedience; and if God ... wardeth not obedience, then by the rule ... contraries, punishments are not *threatned* against sinne, nor doth God *punish* ... sinne.

Answ. Not to speake much to the ... connexion here, which lies open enough ... just exception: * for God may *punish* ... sinne, and yet not *reward* obedience. In ... our obedience (if it were *perfect*) we doe ... but what wee *should* doe, as Christ hints it ... us, in *Luke* 17.10. *When you have done all which is commanded you, say, you are unprofitable servants, and have but done that which was your duty to do.* But when ... we sin, wee doe that which we *should* not ... doe; and therefore may God punish the ... sinne, and yet not reward the other. The ... punishment of our sinne is but the just *demerit* of our evill; but the reward of our ... obedience is the *gift* of his owne mercy: ... the Apostle speakes so much when hee ... tells us, *The wages of sinne is death; but the gift of God is eternall life through Jesus* ...

* *Lex obligat ad obediendum et obedientem debita mercede compensat, transgredientem vero punit, quanquam non tam necesse sit obedienti suam meritum esse, quã transgredienti pœnam, quia lex imperat ea, quæ jam ex officio debentur, sed hoc nunc nihil ad nos.* Chamier. a Rom. 6.23. ἐκ εἶπεν, ὁ μισθὸς τῶν κατορθωμάτων, ἀλλὰ χάρισμα. *Photius apud Otium in locum.*

Christ

Christ our Lord, Rom. 6. 23. Man m*proveke* God to juſtice, but cannot *tu* God to mercy; our ſinnes draw out juſtice, but his *mercy* is the iſſue of owne heart. Wee can do that for whi God may *damne* us; but wee cannot d that for vvhich hee may *ſave* us: a therefore you ſee though the parts b granted to be true, yet the connexion li open to juſt exception. But ſecondly, is granted that *bleſſings* are *promiſed* obedience, and puniſhments are *threat* to ſinne; but ſhall wee judge nothi *bleſſings* but the enjoyment of *tempor* and outward *good* things: may not *loſſes* bleſſings as well as enjoyments? and m not *enjoyments* be puniſhments, vvhen *loſſes* are bleſſings? Certainly, they m be ſo in *truth*, though not in *name*? the may be ſo in Gods intention, though n in our apprehenſion,[b] And to ſpeak *tru* nothing is *adverſe* but what doth *obſtac* our *eternall* happineſſe; and nothing pr ſperous, but vvhat is *advantagious* to

cui redderet juſtus judex coronam, ſi non donaſſet gratiam miſericors pater? et quomodo eſſet juſtitia, niſi præceſſit gratia quæ juſtificat impium? quomodo iſta debita redderentur, niſi prius iſta indebita darentur. Aug. *Multum invenis domine unde damnes, nihil unde ſalves.* Aug. *Amat deus, non aliunde hoc habet, ſed ipſe eſt unde amat, et ideo vehementius amat*--- Bern *Quomodo conferet deus opera noſtra mercedigna, niſi quod in illis quod pœna dignum eſt immenſa benigtale abo'eret?* Aug. b *Si vera loqui velimus, quid eſt adverſu niſi quod nobis obſtat ad æternam fœlicitatem properantibus quid proſperum, niſi quod eo conducit?* Conſul *Epiſt.* (ad *nod. Lond*) *ab Eccleſ.* Walach. *conſcript.*

Third

Thirdly, it is granted againe that God oth reward obedience, and *puniſheth* nne: but it is one thing for God to reard obedience, and another thing for an to *eye* reward in his obeying. It is anted to be the *end* of the *work*; but is is diſputed, vvhether it ſhould be the nd of the *workman*, and upon thoſe conderations propounded. And though od doth reward obedience, and puniſh nne, yet as wee doe not *avoid* ſinne, beauſe of temporall puniſhment; ſo we do ot performe duty becauſe of reward:— ſay, reward, as it is reſtrained here to emporall enjoyments. I would have nohing to come in as a motive to the obeience of a godly man which is either *unſuitable*, too low, or uncertaine: but temorall rewards ſeem to be ſuch: 1 Unſuable and below his worke it ſelfe; and ure below his ſpirit in working: and 2 ncertaine they are, for wee have no *abſolute* promiſe of them: if there be ſuch promiſe, why is it not univerſall and infallible?

But thus much ſhall ſerve for the irſt part of the Objection. Wee come to the ſecond, which is inferred upon it; hat if God have promiſed all good things

to

to obedience, then may we obey with
ſpect to the enjoyment of them, &c.

I anſwer by way of denyall of the co
ſequence, and ſay, Though it ſhould
admitted that God had promiſed *all*
things (ſo interpreted as before) to ob
dience; yet doth it not *follow* that we a
to *obey* God with *reſpect* to the enjoyme
of them. Should we grant that by [god
lineſſe] in that place of the Apoſtle, we
meant *obedience*, or godlineſſe in practi
and [by *things of this life*] were mea
all good things: and thoſe *good* thing
vvere things *poſitively* good, &c. Ye
muſt wee not *obey* that we *may have* th
promiſe: but rather having this promiſe
we muſt be quickened to *obey*. Certainl
the Apoſtles reaſoning is the beſt reaſo
ing, and he reaſons thus, 2 Cor, 7.1. *H
ving therefore ſuch precious promiſes, l
us cleanſe our ſelves from all filthineſſ
both of fleſh and ſpirit*: he doth not ſay, le
us doe this that wee may *have* ſuch pr
miſes; but having ſuch precious promi
ſes let us obey. Doe not thinke that
would leſſen a Chriſtians deed, nor woul
withdraw the *jewel*, much leſſe caſt wat
upon that which ſhould quicken him
obey. But firſt, I ſay, I conceive that th

not in the *deed*, *riches* is not there, *pro-
erity* is not there; but *mercy*, but a *bleſ-
g* is there. And for the other, I con-
ive that it vvill be a farre greater *ad-
antage* to obedience, and incentive or
urre to quicken us in it, and to it; to
onſider the *promiſe* is made, and we are
t to *obey* that wee *may have* the pro-
iſe; but having ſuch promiſes, how
ught we to obey.

Object. But though we are not to *obey*
at we may have the promiſe of them;
t may we *obey* that wee may have the
oſſeſſion of them.

Anſw. The things of this *life* they are
o part, not ſo much as a *pin* of the *work-
anſhip* of a gracious ſoule; they are too
w to move one *wheele* of a Chriſtians
ame: to ſay the moſt of them, they are
ut *oyle* to the wheele, which is not the
ring of motion, but a *help* in motion;
e things of this world can neirher be
e ground, nor the *end* of the obedience
f a gracious *heart*, they neither *ſet* us on
orke, nor doe they continue us in work-
g; the enjoyment of them may come in
quicken us to worke, and in worke;
ut theſe muſt not bee the *end* of our
orking; neither muſt we worke for the
enjoyment

*Nec propter
te incepi,
nec propter
te deſinam.*
Bern.

enjoyment of them. *If the eye be single, t whole body is light.* — And so on the c trary, if the *eye* be double, if our aimes a ends be God, and our selves, if they be d *ble*, the whole man is darkenesse. In brie the lesse *respect* wee have to these thin in our obedience, the more free and n ble is our obedience. As we say of *desire*: h that desires *this* for *that*, doth not de sire *this*, but *that*; he that desires one thi for another thing, doth not desire this o thing, but the *other*; or not this, but *for t other* thing. So he that *obeys* with resp to outward things, either *would* not obey or would not so *chearfully* obey, if the were not such respects to be enjoyed.—

Qui hoc desiderat propter aliud, non bod desiderat set aliud. Kicker.

Object. But you will say, wee may *pr* for these *outward* things, and therefore w may *do duty* with respect to them.

Answ. It doth not follow. It is on thing to be the *matter* of our duty, an ther thing to be the ground of it. W grant that *outward* things may bee th *matter* of our prayer, but yet not th ground of our praying. Besides, it is o *thing* to be the ground or the *end* of a pa ticular duty, another thing to bee th Spring of the whole frame. Some out ward respect may bee the ground or *en* o

of this or that particular duty; wee may lawfully goe to Prayer for this end, to make knowne our *temporall* necessities; Nay, and our present wants may be the *main* and particular *ground* of doing this particular duty at this time; but no outward respects must be the hinge upon which the *whole frame* moves: I say, they may be the ground of particular *acts*, but not the *spring* of he *whole*; they may be the particular *end* of this particular duty, but not the *general* end of the *whole course* of our obedience.

And this shall suffice to have spoken of the first *branch* of the Query; Whether a man may not *obey* God in reference to Gods *bestowing* of outward mercies and enjoyments here. And I say, in a word; it seemes most agreeable to the Gospel, and to the *frame* of a Christian soule, to say, that upon the *knowledge*, faith and perswasion God will blesse us, and withhold no *good thing* from us; we ought to be quickened in our obedience of him; then to say, wee are to *obey* God, that wee may gaine these temporall good things by our obedience; Certainly, the good things of this *life*, even the assurance of them, so farre as they are made over to

us, and are good for us, they are not the grounds of our obedience. though they should come in as *incouragements* in our obedience they are not the spring, though the *ayle* they are not the grounds of motion, though wee should *admit* them to come in as *helps* in motion; and if not the assurance of them, then how can the hopes of them which are more uncertain, be laid downe as the ground of our obeying? though the *ground* of this particular act of obedience, yet surely not the spring of the *whole*. I shall prosecute this no further; if in that I have said, I have *differed* from others, it is not out of disrespect to others whose *judgements* I honour, and I hope an allowance may be *afforded* unto me, If I have *dissented* with reason.

Wee come now to the second branch of the Query propounded, *viz. Whether we are not to do duties with reference and respect to the obtaining of spirituall good things?*

Doct. C. in his Christ alone exalted, pag. 300, 301, 302, 3-5, &c.

And there are some that say, We are not to propound any respects or *ends* at all in the doing of *duty:* by which they do not meane *base* ends, or carnall respects, or *secular* advantages: but they intend the

the *highest* and noblest *ends*: and tell us plainely, that we are not to *humble* our selves, fast, and pray, for the prevention of any evill, or the procuring of any good: nay, yet *higher*: that wee are not to doe duty with respect to the obtaining of any *spirituall* good: either pardon, peace, joy, assurance, the light of Gods countenance, the subduing of lusts, or for any other end; which though it be an irrationall opinion, and doth *denude* men of reason (for take away the *end* which every reasonable creature, *as* reasonable *propounds* in actions, and you *levell* him with a beast) yet they that might seeme to be reasonable in this *paradox*, they give us two grounds of it.

1 Because wee must not thinke to *purchase* that by our prayers and *duties* which is the *purchase* of Christ; But Christ hath fully *purchased* all this for us, *viz. pardon*, peace, joy, and every good thing, *Ergo*.

2 Because all these are sufficiently provided for us in Christ: and God hath *decreed* all these good things for us in Christ; and therefore we must not thinke to *compasse* them by our prayers.

These are the Reasons that this, shall I

ſay, without offence, unreaſonable and deſtructive Opinion ſeemes to be founded on.

Certainly, I need not ſay much againſt the Opinion, for if it be but twice *repeated* it will be as good as a confutation to it — Indeed, if it is be a *truth*, we muſt have another *Bible* to countenance it: What is more frequent then this? *Call on me in the day of trouble, and I will deliver thee —— Aske, and you ſhall have; ſeeke, and you ſhall find; knock and it ſhall be opened:* doth not the Apoſtle deſire them to pray for him, and for what end? hee tells you; that *utterance might be given him:* Doth he not deſire the like, that *he might be delivered from unreaſonable men?* Doth not Saint *James* bid us, if we be ſick, call for the Elders of the Church; but for what end? to pray for us; and vvhy pray? that the ſick perſon may be healed; *pray one for another that you may be healed.* But I am vveary with this: where almoſt can you looke upon any place where a *duty* is commanded, but there is an end propounded? And vvhat can be more deſtructive to *Grace*, to *Reaſon*, then ſuch an Opinion? It vvould be no more *abſurdity* to reaſon, to ſay, we muſt not eate

Pſal. 50. 15.
Luke 11. 9.
2 Theſ. 3. 2
Iames 5. 14, 15.

eate to ſatisfie our hunger, drinke to quench our thirſt; feed to nouriſh our ſelves: but wee are to feed out of meere inſtinct, and then as *beaſts*; and not out of reaſon, as we are men. But what, are we to doe *duty* for no end? may we not confeſſe ſinne that wee may be *humbled*, and made ſenſible of it? may wee not *heare* the Word, that our underſtandings may be bettered, our *affections* quickened, our *faith* ſtrengthened? Sure they themſelves propound theſe *ends* in their preaching, otherwiſe vvhy doe they take ſo much paines to perſwade (I doe not ſay, convince) mens underſtandings that they are in an errour? And may we not uſe Ordinances for the *increaſe* of our graces? for the *abatement* and vveakening of our corruptions? And may wee not do *works* of charity, to refreſh the poore? to relieve them who are in extremities? And are not theſe *ends?* and are not the other *duties?* But if all this ſhould be denied yet this you will grant, that we may do *duty*, and walke in the wayes of obedience, to *adorne* our profeſſion, to *dignifie* the Goſpel, to *glorifie* God, to *benefit* the Saints, to winne others: and are not theſe *ends?* and vvere not theſe as much *purchaſed*

by Christ, and provided for by God as the other? Sure much more God hath no *need* of us, though wee have of him; his *Glory*, his *Gospel*, his *cause* doth not *depend* upon us; God would *advance* this, and maintaine the other without us: and therefore how *little* of men, how little of God, how little of Reason, how little of Scripture there is in such a *tenent*, I leave to all to judge.

But yet that their *shew* of reasons may not goe without an *answer*, I shall say, and it is all I shall say, to them in a word.

1 Though Christ have *purchased* all good things for us, yet will God bestow them in a way of *seeking*: you see this in *Ezek.* 36. 37. which is subscribed at the foot of the most *free* and *absolute* promises; *yet I will be inquired to concerning this*, ——though God promised to bestow all this, and promised like himselfe to bestow all this *freely* without any respect to man, as hee tells them verse 32. *Not for your sakes, be it known unto you, Oh house of Israel, will I do this.* No, it was for his owne *Names* sake. And yet hee tells them, *I will yet for this be inquired of by the House of Israel to doe it for them*, —— —which plainely shewes that though

Ezek. 36. 37.

verse 32.

though God hath *promised* and promised freely to *bestow* these things, on them, yet will he *bestow* them in a way of *seeking*.

2 Wee say against this, though God will *bestow* these things in a way of receiving and praying yet the *Saints* are not the *purchase* of our prayers, but the *gift* of his owne mercy. And I appeal to any whether ever they heard any conscientious Minister to say: that prayer was the *meriting* cause of any mercy. Did ever any say that duty had any *Causall influence* into the *compassing* of any mercy? Hath it not still been held up as a *Subservient* meanes, and no procuring cause of any *mercy* from God? When God hath a *purchase* to give, he *stirs* up the heart to seeke, and his stirring up the heart to seek, is an *evidence* hee hath a purpose to *bestow*: who loves to *bestow* his mercy in a way of *seeking*, that wee might be encouraged to come, and to looke upon our *incomes* as the *fruits* of prayer, and performance of promises to us.

But it may be it will be said, If these things be *freely* promised, why is there then a condition required to the bestowing of them?

Objection.

1 Some there are that say, That though Gods *promises* are free *in fieri*, in respect

Answer.

of the making of them, yet they are condi-
tionall *in facto esse*, in respect of the perfor-
mance of them, though they are made out
of meer mercy, yet they are performed in
relation to our subservient *duty*: and if we
doe but *subjoyne* this to it, that the subser-
vient condition or *duty* which is prerequi-
red to the performance of the p omise, is
nothing of our bringing but first of Gods
bestowing; I doe not see how this may
any vvay intrench upon the freenesse of
Gods *Grace*, either in making or in per-
forming the promise; he tells us, *he will*
Rev. 21.6. *give to him that is athirst*, Revel 21 6.
Here is a condition or qualification, and
yet this doth not intrench upon the free-
Deus dat gratiam desideranti, et dat? quam desiderii. nesse of g ace: Notwithstanding this qua-
lification, he tells us he *gives* to him that
is athirst, and vvhat can be freer then gift?
gift you know imply s freenesse of *Grace*?
And lest any should object and say, how is
it a *gift* vvhen God doth require thirst;
Sure this qualification doth imply it to be
no gift, it discovers it is not of Grace;
therefore is God pleated to *adjoyne* to the
former word (gift) this other (freely)
I will (*give*) *to him that is athirst of the*
fountaine of the Waters of Life (*freely*)
And therefore doth not this intrench upon
grace,

grace, because that which God requires as
subservient to the promise, is not of our
bringing, till first of Gods *bestowing*; not
of our purchasing, but of Gods *giving*,
who hath *ingaged* himselfe by Covenant,
not only to *give* the promise, but *also* what
ever is *required* as necessary and subservi-
ent to the Promise; if indeed there had
beene any thing required vvhich was of
our bringing, and had not first beene of
Gods *bestowing*, it would have intrenched
upon Grace, and *altered* the nature of the
thing, and made that of purchase which is
of gift, though that we *brought* did carry
no *proportion* with that we had for it, if but
one penny vvere required of us for the
purchase of a Kingdome, though this fall
infinitely *low* and short of the *worth* of the
thing, yet this *alters* the nature of the
thing, and makes that a *purchase*, vvhich
without that would be a gift. So here, if
there vvere any thing required of our
bringing and *compassing*, which were not
of Gods giving, and *bestowing*, though the
thing were never so small, yet it vvould
alter the nature of the gift, and intrench
upon the *freenes* of Grace; but when that
which is of our *bringing* is truly of Gods
bestowing and giving, this doth still hold up
the *nature* of the gift, and doth no way in-
trench,

Bonus es Domine animæ quærenti te, quid tum invenienti? sed hoc mirum est, quod nemo te quærere valet, nisi qui prius invenerit? Vis igitur inveniri, ut quæraris, quæri ut inveniaris. Potes quidem quæri, et inveniri, non tamen præveniri. Bern. de dilig. domin. p. 951.

trench upon the freeneſſe of Grace, if Go
doth require *faith* to *cloſe* with the pro
miſe, and gives us *faith* whereby wee ma
be able to come to the promiſe, certain
this is no *Prejudice* to Grace. *In the Lo*
is righteouſneſſe and ſtrength, ſaith the Pr
Iſai.45.24. *phet*, Iſa. 45. 24. *Righteouſneſſe* to tho
that come over to him, and *ſtrength* to i
able us to come; as the *ſea* ſends out *wa*
ters to fetch us to it, ſo God doth *iſſue* ou
ſtrength from himſelfe, to *draw* us to him
ſelf: And ſo all is of grace, which can
way be *Grace*, if it be not every *way* tru
Grace. ——

And if *promiſes* of Grace (though *abſ*
lute and free in themſelves, yet are cond
tionall in reſpect of the performance
them) much more may I ſay this of pro
miſes of *comfort*, peace, joy,——if vvhi
vvere acknowledged, men certainel
would not run upon theſe *rocks*, that a be
leever *immediately* upon the act of ſinn
may take *comfort* and heare God ſpeakin
peace in the promiſe, and all the gracio
language of heaven, as though he had n
ſinned; the want of the acknowledgme
of this doth *unavoydably* carry men upo
ſuch *Rockes*; certainly, what ever the pr
miſe is, yet the performance of theſe pro
mi

s are conditionall; I ſay theſe kinde
romiſes they are *conditionall*, in reſpect
the performance of them, vvhat ever
are in the nature of them. And there-
we are to doe *duties* as ſubſervient
s to the compaſſing of them; not that
is the *Cauſe*, or that it hath *Cauſall*
uence to the procuring of theſe things,
that it is a ſubſervient *meanes* for the
aining of theſe things which God hath
ely promiſed: God hath *promiſed*
e things to his people, and this is the
wherein God will performe them, as
tells us Iſai.64.5. *He meeteth him, who* Iſai.64.5.
yceth and worketh righteouſneſſe: and
lm 50. 23. *To him that ordereth his con-* Pſal.50.23
ſation aright, will I ſhew the ſalvation
od, and in the 6 Gal.16. *As many as* Gal.6.16.
lk by this Rule peace be upon them. So
you ſee the *way* in vvhich God per-
mes theſe promiſes, is in a *way* of duty
obedience: and therefore may wee
e duty with reſpect to the enjoyment of
eſe promiſes.

Object. But it may be it will be ſaid,
at can be no *precedent* condition to
ace and juſtification, which is a *ſubſe-*
ent fruit of Grace and juſtification: But
perform duty acceptably is a *ſubſe-*

quent

Bona opera non præcedunt justificationem, sed sequuntur justificatum. Aug. *Quamvis bona opera fiunt ab homine, fides tamen quæ fiunt fit in homine.* Aug.

quent fruit of our justification, and w
of grace in us, and therefore cannot
said to be a precedent condition. Tha
is a subsequen fruit of ou justification,
have the concurrent Opinions of all
learned and holy Writers against the
pists, in their Treatises against *justifica*
by works; and among other *argume*
this is uled for one. If we be justified *by*
we can worke, then we are not *justi*
by our workes, but we are justified *by*
we can worke, therefore——And that
are justified before we can worke,
Scripture seemes to hold forth plaine
When it tells us, *That without Christ*
Ioh. 15. 5. *can doe nothing*. And that *we are cre*
in Christ Jesus to good works. And in
Eph. 2. 10. selves we are *dead* men, and all our *li*
from Christ, and we can have no *life* fr
Christ till we have Union with him;
Eph. 2. 2, 3. 1 Ioh. 5. 12 *he that hath the Sonne hath life, and he*
hath not the Sonne hath not life. And
soone as there is *life* and union, there
justification, for they are simultane
both at the same *time*, though in order
Operamur ex justificatione non in justificationem. Bilan.
nature, one may be *conceived* before
other. And it will be said, if this
gument be true which we *oppose* against
Papists, then must we not worke that

y be *justified*, but we must be *justified*
t wee may *work*. And if to them the
formance of duties cannot be said to
the *precedent* conditions, seeing they
the subsequent fruits of grace and ju-
cation. Thus I have raised up this *ob-*
ion to the utmost height I can; And
his *height*, I had thought to have dealt
h it, but that I see it leads into so ma-
intricate disputations, which are fitter
a particular *Treatise*, then for the *An-*
r to one Objection; yet if better and
re able hanas doe not undertake it,
hich is my earnest desire) then possi-
God may *afford* an *occasion* to me, one
o is the *meanest* of those that *labour*
the Gospel, to speake something of
h a subject as this is. In the meane I
ll *propound* a few things to be *seriously*
throughly considered on.

1 Whether these things laid downe,
y not be both *precedent* conditions, and
o subsequent fruits of grace; Especial-
, if you looke upon them as conditions
Gods bestowing, before of our bring-
g, and so qualifications to grace, as yet
ey are qualifications from grace, and
race themselves, and presuppose some
istence of faith?

2 Whe-

Duplex qualificatio, quæ, & qua.

2 Whether thoſe be good and ſafe *ſtinctions* of qualification; 1 The *qu**ficatons* in which or by which a ſo comes to Chriſt, (which are ſaid ſenſe of need, *Matth* 11. 28. and *hu* and *thirſt*; ſpirituall *poverty*, Matth. beg.) 2 The *qualification* which bri the ſoule to Chriſt, *viz* Faith. And this the qualifications of *Grace*, and qualifications to *Grace*; eſpecially, if mitted, that thoſe qualifications to gr are not of man, though in man.

3 Whether there be not ſome *m* in order to *Grace*, which may be ſai be *from* the Spirit, but yet are not *with* Spirit. I ſay *from* the *Spirit* of ſanctifi tion, and yet not *with* the ſanctifying *rit?* As the *light* of the morning is *f* the Sunne, yet not *with* the Sunne.

4 Whether *Chriſt* come not *to us*, fore he come *into* us, and we have ſo kinde of *life from* Chriſt, before we co to *live in Chriſt*, or Chriſt *in* us—and ſo, whether [before] in *order* of time, in *order* of nature onely, or whether *be* in reſpect of *manifeſtation* to us, or be in *reality* and *truth*.

5 Whether thoſe diſtinctions w hold of *negative* and *poſitive*, *active* a *paſſ*

ſive preparations to Chriſt; by the one *Spirit* of God *emptying* us of our ſins, d *ſelves*: by the other *begetting* in us *ires*, hungering and thirſting after riſt; or vvhether both theſe doe not *ſuppoſe* ſome *exiſtence* and being of *ith*, and Chriſt in the ſoule, who hath *ered* the ſoule, as the *light* enters into arke roome, which doth rather *diſpell*, en *expell* the darkeneſſe, rather *drives* darkneſſe in entrance, then throw *out* rkeneſſe before it enter.—

6 VVhether that be a ſafe *diſtinction* id downe by Learned men of a *paſſive* d *active* Reception of Chriſt. And hether that in the one vvee receive riſt, as a *dead* man *receives* life; in the her, as the *living* man receives *food*; and ether the *one* may be called the *ſoules* eſt in Chriſt, and the *other* the *ma-feſtation* of that intereſt; and if ſo, whe-r many of thoſe which are ſaid to be eparations *to Chriſt*, doe not *preſuppoſe* hriſt in us; and goe not before the *ſouls* tereſt, though the *manifeſtation* of that tereſt?

Duplex receptio Chriſti paſſiva & activa.

Receptio Chriſti activa & receptio in foro conſcientiæ.

7 Whether Gods Order of vvorking ay not *differ* from that which is to be ut *order* of preaching; and vvhether there

there be not ſome *uſe* to be made of th
diſtinction, of Gods ordinary and his e
traordinary *workings* on man.

8 Whether upon the ſame *ground* up
on which all preparations, *previous* wo
ings, *precedaneall* acts of G d to juſtific
tion are denyed, *viz.* Conv.ct.on of ſinn
and *diſcovery* of Chriſt, even upon th
ſame ground *faith* it ſelfe may not b- d
nyed as *precedent* to juſtificition, if ſo, the
certainly both, faith and juſtification, a
capable of another ſenſe, then the ſcri
ture ſeems to hold out, and alſo then the
have been thus long *received*

And therefore it would be alſo wor
our paines, to ſpend ſome *thoughts* abo
the ſetling of the true *nature* of *faith* a
juſtification; and therein to inquire; 1 C
the *nature* of faith: And that,

1 Whether *faith* be properly or tru
the *inſtrument* of juſtification, or only th
evidence we are juſtified; whether it d
truly give us *intereſt* in Chriſt, or is one
the *manifeſtation* of our intereſt; and a
that vvhich may be uſefull to ſuch d
bates: vvhether that *faith* which doth ju
ſtifie us be an *act* of *recumbency* and reſt
ing on Chriſt for intereſt; or a *perſwa*
and aſſurance of our intereſt in him; an
thoſ

thoſe places would bee well weighed,
vvhere wee are ſaid to bee ju ified by
faith—*Rom* 5. 1.———*Rom.* 3. 28.

And for Juſtification, it vvould be
cleared;

Whether it be a *forein*, or an *immanent* act in God; vvhether it be an *act* of God in time; or whether that vvhich is done in time be not improperly called juſtification, and is rather the *manifeſtation* to us of what God hath done from all eternity. And it would be *examined* by them, who hold this latter; whether a diſtinction of the ſeverall *periods* of juſtification *might* not be admitted for the further clearing of this truth. As 1 we may be ſaid to be *juſtified* in *decree*, and ſo vve are *juſtified* from everlaſting. 2 *meritoriouſly*, and ſo we are juſtified in the *death* of Chriſt, he laid down then the full price for the payment of our debt. 3 *Actually*, and ſo we are *juſtified* vvhen wee doe come to beleeve. 4 In the *Court* of conſcience, and ſo vve are *juſtified* to our ſelves; when wee come to be *aſſured*. 5 *Perfectly*, and ſo we are *juſtified* when wee are *glorified*, vvhen Chriſt ſhall preſent his Spouſe *without either ſpot or wrinkle or any ſuch thing*; vvhen the Church ſhall be *tota pulchra*, all faire

 without

without ſpot or ſinne — if which be not admitted, the Order of Scripture vvill ſeeme to be *inverted*; and wee ſhall run from Gods *revealed* will to Gods *ſecret* Will; yea, and a man may ſtand *actually* juſtified by this Opinion, while he ſtands *actually* under the *power*, reigne and rage of *Satan* and ſinne —— Theſe things I have only ſuggeſted now to conſider of, but had intended out of theſe to have *framed* the Anſwer to the Objection, which in regard it would have been too large, I have purpoſely vvaved. Leaving this to ſome more particular *Treatiſe*, if better hands (which is deſired, and of vvhich there is need) doe not undertake it.

For the preſent, I ſay no more then that thoſe *diſpoſitions* and qualifications which are prerequired doe no wayes *intrench* upon the freeneſſe of *Grace*, ſeeing they are from Grace: and are of God *beſtowing*, not of our *purchaſing*; they are not of our bringing, but firſt of Gods *giving*. And we ſay that no qualification on mans *part* from man are required, but yet there may be ſomething on *mans part* from God. And I will not ſay that thoſe who doe *deny* preparations to Chriſt, do

in a kinde deny the *neceſſity* of the means of Grace to them not brought in: vvhat if we ſhould thus argue?

If preparations to Chriſt are not *neceſſary*, then the *means* of Grace are not neceſſary to ſuch. But the *means* of Grace are neceſſary: It is ſaid *faith comes by hearing*, and if the *means* be not neceſſary, then may men *believe* and be juſtified before ever they have heard of Chriſt. But I know the Conſequent will be denyed: which may be thus proved. *Arg.* Rom. 10. 17. *Conſeq. Prob.*

If by the *means* of Grace, God doth prepare *ſuch* for Chriſt; then take away preparations *to* Chriſt, and take away the *means* of Grace to ſuch. But by the *means* of Grace God doth *prepare* us for Chriſt. In them he *opens* and diſcovers our *miſery*: in them he makes us *ſee* our ſinfulneſſe, and need of Chriſt: In them he *opens* and diſcovers Chriſt and the promiſes to us, and *kindles* in the ſoule a *deſire* and thirſt after him, earneſt *ſeekings* for him; which is the *morning* of Grace, the *dawnings* of faith and converſion; and ſuch as are the *harbingers* of Chriſt. It is ſaid of *John*, who was the *prodromus* or *harbinger* of Chriſt, both into the *world*, and into the *heart*. It is ſaid of him, that he

without ſpot or ſinne — if which be not admitted, the Order of Scripture vvill ſeeme to be *inverted*; and wee ſhall run from Gods *revealed* will to Gods *ſecret* Will; yea, and a man may ſtand *actually* juſtified by this Opinion, while he ſtands *actually* under the *power*, reigne and rage of *Satan* and ſinne —— Theſe things I have only ſuggeſted now to conſider of, but had intended out of theſe to have *framed* the Anſwer to the Objection, which in regard it would have been too large, I have purpoſely vvaved. Leaving this to ſome more particular *Treatiſe*, if better hands (which is deſired, and of vvhich there is need) doe not undertake it.

For the preſent, I ſay no more then that thoſe *diſpoſitions* and qualifications which are prerequired doe no wayes *intrench* upon the freeneſſe of *Grace*, ſeeing they are from Grace: and are of God *beſtowing*, not of our *purchaſing*; they are not of our bringing, but firſt of Gods *giving*. And we ſay that no qualification on mans *part* from man are required, but yet there may be ſomething on *mans part* from God. And I will not ſay that thoſe who doe *deny* preparations to Christ, do in a kinde deny the *neceſſity* of the means of Grace to them not brought in: vvhat if we ſhould thus argue?

If preparations to Christ are not *neceſſary*, then the *means* of Grace are not neceſſary to ſuch. But the *means* of Grace are neceſſary: It is ſaid *faith comes by hearing*, and if the *means* be not neceſſary, then may men *believe* and be juſtified before ever they have heard of Christ. But I know the Conſequent will be denyed: which may be thus proved. *Arg.* Rom. 10. 17. *Conſeq. Prob.*

If by the *means* of Grace, God doth prepare *ſuch* for Christ; then take away preparations *to* Christ, and take away the *means* of Grace to ſuch. But by the *means* of Grace God doth *prepare* us for Christ. In them he *opens* and diſcovers our *miſery*: in them he makes us *ſee* our ſinfulneſſe, and need of Christ: In them he *opens* and diſcovers Christ and the promiſes to us, and *kindles* in the ſoule a *deſire* and thirſt after him, earneſt *ſeekings* for him; which is the *morning* of Grace, the *dawnings* of faith and converſion; and ſuch as are the *harbingers* of Christ. It is ſaid of *John*, who was the *prodromus* or *harbinger* of Christ, both into the *world*, and into the *heart*. It is ſaid of him, that he

he was to *make ready*, or *prepare a people for the Lord.* Luke 1. 17. and how vvas that, but by his Miniſtry? Chriſt vvill have *ſome* goe before him to prepare for his entrance. It is ſaid of the ſeventy diſciples whom Chriſt ſent out to preach that he ſent them to *every City and place whither hee himſelfe wou'd come*: and vvherefore did hee ſend them *before*, but to prepare their *hearts* to the receiving of Chriſt vvhen Chriſt ſhould come? as was ſeen by the *Text* he gave them to preach upon. *Go and ſay unto them, the kingdom of God is come nigh unto you*, as you ſee Luk. 10. 1, 9. verſes. It is with Chriſt in his entrance into the *ſoule*, as it is vvith a *Prince* coming to a place, who you know hath his *harbingers* ſuch as goe before, his *Court* or ſuch as goe with him, and his attendants, or *ſuch* as are his *followers* and come after him: So hath Chriſt, the *harbingers* of Chriſt, they are thoſe preparatory workings, conviction of ſinne, *diſcovery* of *Chriſt* and the promiſes; *earnest* longing, thirſting and ſeeking after him: his Court are all the Graces of the Spirit which he *works* in his firſt entrance into the *ſoule*, and his attendants or followers they are that peace *which* paſſeth all under-

underſtanding, Phil. 4. 7. that *joy* unſpeakable and glorious in the holy Ghoſt, 1 *Pet.* 1. 8. Chriſt may be entred into the *houſe* before his *followers* come in: there may be faith without aſſurance, and *grace* without *joy*; there can be no true joy without Grace, but there may be true Grace without joy——I will proceed no further upon this. This ſhall ſuffice for the ſecond *branch* of the Query, vve come now to the third and laſt *branch*.

3 *Whether we may not do duties and ſay God, with reference and reſpect to eternall Rewards.*

And this is denyed upon a double ground.

1 Some that deny it upon this ground, becauſe that Chriſt hath *purchaſed*, and God hath fully *provided* Heaven and glory for us: and therefore we are not to have reſpect to it in our obedience. Indeed it is true, we are not to have reſpect to the purchaſing of it by our *obedience*, but we may have reſpect to the poſſeſſion of it in our obedience. Wee may have reſpect to the enjoyment of it in our obedience, *though* not to the obtaining of it *by our* obedience. To have an *eye* to our enjoyment of *in our* obedience is one thing; and to

Bona opera sunt via regni, non causa regnandi. Bern.

have an *eye* to our obtaining it *by our* obedience is another thing. Certainly, those who *preach* obedience and holinesse, they doe not preach them as the *Cause*, but as the *way* and tell us the necessity of them, not in respect of *Justice*, but in respect of presence, *to make us meet to be partakers of the inheritance of the Saints in light*, Col. 1. 12. Necessary they are, but not in respect of *Causality*, but in respect of Gods order, *means*, ordination : *who hath called us to vertue and Glory*, as the Apostle, 2 Pet. 1. 3. to *Vertue* as the preparation; to *glory* as the *fruition*. In respect of presence, we say works of righteousnesse and holinesse are required; for certainly God makes none *happy* hereafter, but whom he makes *holy* here; he brings none to *Glory*, but those in whom he workes *Grace*; *he gives Grace and Glory*, Psalm 84. 11. he brings Heaven into the soule, before hee brings the *soule* to Heaven.

Bona opera ut media amplectimur, ut meritа dirigamur.

Bona opera sunt necessaria respectu medii ordinis, non respectu causalitatis. Conf. le Daven. de justitia habitual. cap. 31. pag. 400.

Bona opera sunt necessaria, necessitate præsentiæ, non efficientiæ, ut præcursoriæ conditionis, non ut causæ meritoriæ.

But in respect of *Justice* and Causality wee cry them downe, and say with the Apostle, Titus 3. 5. *Not by works of Righteousnesse which we have done, but according to his mercy he hath saved us.* Is not this ever in your ears; Doe all righteousnesse, and learn to *Rest* in none, be in *duty*

in respect of performance, but *out* of *duty* and in Christ in respect of *dependance*?

And this shall suffice for the first ground; why doing *duty* with respect to Reward is denyed.

2 Others there be that deny that wee are to have respect to these eternall Rewards in our obedience, but it is upon another ground: Because this (say they) savours not of a *Gospel* and ingenuous spirit, but rather of a mercenary and servile spirit in service: wee are to serve God though there were no Heaven, nor hell, no rewards nor punishments: And to this end I have heard *alledged* a story of a *woman*, who being met with *fire* in one hand, and *water* in the other, and being *asked* what she would doe with it; Shee answered, with this *water* I will *quench* all the *fires* of hell, and with this *fire* I will *burne* up all the *joyes* of heaven; that I may serve God neither for *fear* of punishment, nor *hope* of Reward, but *singly* and onely for himselfe. Here were good *affections*, but it will appear before I have done, that certainly here wanted *clear* conceptions of heaven & glory, if she had *conceived aright* of that, there had not needed this expression. There is nothing in heaven that a

glorified foule can tell how to part withall: there is nothing to be burned up there; there is nothing but *God* in *Grace*, and in *Glory*, as I shall shew anon.

2 There is a second Opinion, and that is, That a *godly* man may doe *duty*, and *walk* in the *way* of obedience with a *respect* to the recompence of Reward. But this opinion is so *modified* so tempered and *allayed*, that it is a wonder that any should take offence at it.

As 1 *Though* wee may have Respect to Heaven and glory and our salvation, yet these must not be the *supream* and primary *Respects*, but onely secondary and inferiour Respects.

2 These must not be respected singly and *solely*, but *conjunctively* and joyntly with Gods Glory.

3 These must not bee *absolute* Respects, but Respects with *subordination* to Gods glory. It was the meditation of one. Not *Heaven*, Oh Lord, but *God and Christ*: rather ten thousand times *Christ* without *Heaven*, then *Heaven* without *Christ*: but seeing thou hast joyned them together that I cannot *enjoy* one, except I have the other, then both O Lord, but not *Christ* for Heaven, but *Heaven*, O Lord

Non amat te domine qui aliquid amat præter te quod non propter te amat. Aug.

Lord, for Christ. And as they say for respects, so they say for *grounds* and ends: that Heaven & glory are not to be the *sole* grounds and ends of our obedience: nor are they to be the *supreame* grounds and ends of our obedience; we may carry an eye to them to quicken us in our motion; but these are not to be the ground of our moving: this may be the refreshment in our *way*: but this is not to be the *sole* ground of the undertaking of our journey: the Apostles phrase may seeme to take something for this, Heb. 11. 26. *He had respect to the Recompence of Reward.* It is not ἐβλέπε, but ἀπέβλεπε, he *cast an eye*, when he was on his journey, to cheer him in his *way*, to encourage him in his journey, lest he should thinke of the great things hee had *refused*, and by that the flesh should reason and tell him, he had a hard bargaine, therefore he *steales* a looke from Glory; he goes to his *Cordiall*, hee casts an *eye* to the recompence of Reward, and by this he *renewes* his strength, gets new and fresh encouragement to goe on in his *way*: he makes not this the ground of the undertaking his journey, but a meanes to quicken him in the *way*: not the spring of his motion, but the *oyle* to the

the wheeles vvhereby hee might move more cheerefully.

And yet ſome there are vvho diſtin- guiſh betweene young beginners, an growne Chriſtians. At the firſt entranc of a ſoule into the *wayes* of Grace, ſa they, a man *looks* upon Heaven and hell the one to *drive* him out of ſinne, the ther to perſwade him, and draw him int the *wayes* of holineſſe: but when once ſoule is entred into the *wayes* of life, h findes ſo much ſweetneſſe in God, and h *wayes*, that now hee ſerves him vvith more free and ingenuous ſpirit. As t

Ioh. 4 41, 42. Samaritans ſaid, *Now we believe, because thou haſt ſaid it, but becauſe have heard him. and know this is the Me ſias that ſhould come*, John 4 41. 42. S now vve ſerve thee, not for feare of pu iſhment, or *hope* of reward; but becauſe v ſee thoſe *beauties* in thy ſelfe, that ſwee neſſe in thy *wayes*, that if there were no ther heaven this were heaven enough.- And there ſeemes ſomething to ſpea for this in the prodigall, *Luk.* 15. 18, When firſt he was awaked and convinc of his miſery, hee ſaith, *He will return*

Luk. 15. 18. 19. *his father, and ſay, Father, I have ſinn*

d am not worthy to be called thy ſonne, ke me as one of thy [hired] *ſervants:* ow he would be a hired ſervant; but af- hee came to his Father, and ſaw the ercy and indulgence of his father, how runs to meet him, and embraces him: talkes no more of a hired ſervant; hee as now overcome with *love*, and there- re hee onely *remembers the wickedneſſe had done, and abhorres himſelf for it,* Luk. 15 21. nd ſaith, *Father; I have ſinned againſt Heaven and before thee*, hee names *hired* ervants no more. So when firſt the ſoule awakened to ſee ſinne, and miſery by inne, then hee ſayes, Oh make me as one f thy hired ſervants: feare of hell, and eſire of Heaven, are the two great *plum- ts* which move him: But vvhen once he *ſoule comes* over to Chriſt and the pro- iſe, vvhen once it hath taſted of his ercy in pardoning, his *goodneſſe* in re- eiving of him; then doth he *fall* downe nd abhorre himſelfe, as it is ſaid there f thoſe vvhom God ſettled the promiſes pon, *Ezek.* 36. 31. And now all he de- ires is to ſerve God for himſelfe; he *ſees* ſo much *beauty*, hath taſted ſo much mer- cy, that if he had the ſtrength of an An- gell, it were all too little to be laid out for him:

him: It is not the *blood* within his veines, the *spirits* within his arteries, the *life* within his body, that can be too *deare* to be laid out for him: now all the contest is, not what will God *give* me, but what shall I *give* God? *What shall I render to the Lord for all his goodnesse?* hee is *willing* to goe through a *sea* and *through* a *wilderneſſe*, through many *difficulties*, any *duties*; and all he can doe it falls infinitely short of his *heart* and good will to God; all his expreſſions they are but a little off his larger affections in him; and though God should never doe *more* for him, yet his heart doth *burne* with such affections to God, that he counts *all* he can doe for him, but a little of that much hee could beteeme him.

And now though I did not need to proceed any further in this, yet give me leave, becauſe this is the maine in Controverſie, yet to proceed a little further in the clearing of it to you. For anſwer then to this third *branch* of the Query, *Whether a Chriſtian man may not doe duties with an eye to the Recompence of Reward?* Or with reſpect to Heaven and Glory. I anſwer *affirmatively*, and in *oppoſition* to that contrary Opinion, I ſhall lay

lay downe and *evidence* theſe two Poſitions to you.

1 Poſition. *That we may obey God with Reſpect to Heaven and Glory.*

2 Poſition. *That we ought to have Reſpect to Heaven and Glory in our obedience.*

Theſe two *Poſitions* I ſhall endeavour to *eſtabliſh* to you, though not upon the ſame grounds, whereon the lawfulneſſe of eyeing the Reward in our obedience is *uſually* built: I ſhall labour to ſettle it upon ſuch *ſpirituall* and yet *true* grounds, as wherein you ſhall ſee the reaſon of our diſſenting to the firſt branch of the *Query*. We will beginne with the *firſt*, which is this.

1 Poſi. *That it is lawfull, and we may obey God with Reſpect to eternall Rewards, Heaven and Glory.*

In the handling of this, in regard I *find* that thoſe who have maintained the contrary opinion, have grounded that opinion upon miſtakes, and *falſe* conceptions of what Heaven and glory is: I finde they have made *falſe draughts* of Heaven, and have too much *penſil'd* it out after a carnal manner; a way farre below Heaven and glory. And thereupon I conceive, have grounded

grounded this opinion, that we may n
eye it in our obedience. I shall therefo
in the first place (having in the entran
upon the *Query* cleared what is mea
by Respect, or eyeing of the Reward)
downe now vvhat wee conceive is true
meant by Heaven and Glory.

And here I must first tell you, that if yo
doe abstract or separate that *from* Heave
which a carnall heart doth conceive to b
heaven, that is Heaven to a godly ma
Carnall men doe fancy Heaven under ca
nall notions: they looke upon it as *a pl*
where there is *freedome* from all misery
and where there is *fulnesse* of all pleasu
and happinesse: but both these, the m
sery and the happinesse, the freedom a
enjoyment; they fancy in a way suitab
and complying with their carnall or nat
rall hearts. This indeed is a *Turkish* he
ven, but this is not a Christians Hea
ven: indeed, wee read Heaven set ou
Revel. 21. *sumptuously* to us in the Scripture, Reve
18, 19, 20, 21. 18, 19. *The walls thereof are Jasp*
21. *and the City is of pure gold, and the fou*
dations thereof are garnished with all ma
ner of precious stones; the first found
tion was of Jasper, ——— and the twelv
Gates are twelve Pearles, —— Thus G

pleased to *pensil* it out, as if he would
ppt a worldling, and even *corrupt sense*
selfe which shall never come there, to
ek the enjoyment of it. But these you
ust know are *metaphoricall* Speeches,
cause the Glory of Heaven cannot bee
nsil'd and limb'd out as it is: there-
re God doth condescend here to our
eakness, and even to *sense* it selfe;
nd *pensils* out Heaven and Glory by such
ings as are known to men to be preci-
us. Not that wee are to conceive that
eaven is any such thing; nay, or that
ere is any *such thing* in Heaven; if you
nke so, I shall *spoyl* your heavens before
have done; Certainly,

1 God needs not to be beholding to
ones, though precious *stones*, to make
eaven glorious, no more then the Sunne
eds to be beholding to the Starres to
ake the day. God himselfe *fils* heaven
ith Glory, and makes it infinitely glo-
ous. God in Heaven is the Glory of
eaven.

2 To vvhat purpose should there be
ch poore *beggerly* sensitive things, to
hose vvho are *all spirit* and glory? these
ings are *below* the spirit of a godly man
ere; he hath a more *noble* spirit, he can

now

now *trample* upon *gold* and ſilver, *Pearle* and *Diamonds*: and if his *ſpirit* be abo theſe things here; what are *theſe* to hi in Heaven? if theſe be *below* him wh hee is here *below*; vvhat are they the vvhen he ſhall get *above*?

3 Beſides, theſe are but beggerly *glor* to the meaneſt glory in Heaven; you ſha turne your eyes no whither, but *behold* farre greater *glory* then theſe are; eve *glorified* ſoule *ſhall be more glorious then* t *Sun in its glory*: alas, vvhat are *preci* ſtones, but *pebble* ſtones, if *compared* to th glory of a *glorified* Saint?

But to proceed no further, upon th miſtake. I conceive in *briefe*, that by *eter nall* Rewards, is meant what ever oug to be the *utmoſt* of the deſire of a renew ed and *ſanctified* ſoule: Not to ſpeake it in that largeneſſe which * others hav excellently done.

* Burrows *Moſes choice.*529.

1 It is the *fruition* and enjoyme of God.

2 It is the *enjoyment* of Chriſt, th *Pearle* of price.

3 It is the *enjoyment* of the Spir the onely Comforter.

4 It is the *perfection* and fulneſſe Grace.

5 It is an Eternall Sabbath; a reſt, and reſt in *Jehovah*, in vvhom there is all reſt: it is a reſt afther all *motions*; all antings after him, are now Reſts in im, and in him as in your *Center*, your roper *place* of reſt; it is a reſt vvith Glory, though here they ſeldome, yet n heaven they perfectly meet, and that or all eternity.——

And tell me now in this little I have ſaid of it, whether a Chriſtian may not deſire all this? whether a Chriſtian may not eye this, and have reſpect to this in his ervice and obedience?

1 May we not deſire and have reſpect to the enjoyment of God in our ſervice? *David* could ſay, *Whom have I in heaven but thee, and in earth I deſire in compari-ſon of thee?* Pſalm 73. 25. The enjoy-ment of God was the utmoſt of his deſire in heaven, and it is ſet downe as the top priviledge by Chriſt, to bring us to God; 1 *Pet.* 3.18. and may we not eye it here? Certainly, the more reſpect wee carry to the *enjoyment* of God in our obedience, the more *Noble* is our obedience; the more eye you carry to the enjoyment of God in a *duty*, the more *noble* are your ſpirits in duty: and may wee now pray

and doe duty with reſpect to get a litt
communion with God and Chriſt, with
out which *reſpects* your duties are n
ſound: and may wee not *ſerve* God the
with *reſpects* to the full enjoyment an
Communion vvith him? how abſurd
this?

2 And may we not *deſire* Chriſt, an
obey God, and *follow* after him in th
wayes of holineſſe with reſpects to the e
joyment of Chriſt? indeed, not to pu
chaſe him by our obedience; but to jou
ney to him in our obedience: yea, an
to walk in *wayes* of ſervice vvith reſpe
to the enjoyment of him; not as th
merit of our ſervice, but the *end* in o
ſerving.

3 And thirdly, may we not *deſire* t
Spirit, who is the onely *Comforter*; ye
and ſerve God with *reſpects* to the enjo
ment of him, who is the *comforting*, vv
is the ſanctifying *Spirit*, who is now
us, but wee ſhall hereafter be *in* him
As it was ſaid of *John*, which was the p
occupation of *Glory*, *he was in the Spirit
the Lords day*, Revel. 1.

4 And may wee not *obey* God, a
ſerve him vvith reſpect to perfection a
fulneſs of Grace. May wee here ſe
h

im with an eye to the additions of grace,
nd may we not *obey* him vvith reſpect to
lneſſe of Grace? may we now *pray*,
alk in the uſe of Ordinances, and in all
he *wayes* of dutie vvith Reſpect to the
etting a little more Grace, a little more
aith, more love, more brokenneſſe of
eart?—— How much more may wee
rve God, and obey him with reſpects
the fulneſſe and perfection of Grace:
isis that we *breath* after, vve pray for,
ee hope for, even *perfection*, ſatisfa-
ion: *When I awake*, ſaith *David*, *I ſhall
ſatisfied with thy likeneſſe*, Pſalm 17.1.
nd certainly, that vvhich is Saints ſatiſ-
ction hereafter, is Saints deſire here;
t vvhich they *breath* after in all their
vices as their ſatisfaction, may be re-
cted and eyed here as our duty in all
r ſervices: if thoſe *duties* are not well
ne wherein you have not carried re-
cts to the Communion with God and
riſt, and improvements of *grace* in the
ing of them; then ſurely we not only
y, but it is our *duty*, and wee *muſt* eye
ſe things and have reſpect to them in
r doing of them.

5 And fifthly, may we not have re-
ct to a *perfect Sabbath* in the doing of

Omnis motus tendit adquietem.

duty? What is it but a *Reſt*? is not re
the end of all labour, doth not labour ten
to reſt? And is not this a reſt? nay, a r
from ſinne, a reſt in God, a reſt vvi
prayſes and admirings, *glorifyings*
God to all eternity? and may vve n
labour with reſpect to this reſt? may
not doe ſervice with an eye to the obtai
ing of ſuch a *Sabbath*? vvhere wee ſh
reſt for ever, and reſt from ſin. Nay, re
in ſervice, reſt in God. *Even for this ca
we labour and faint not*, 2 Cor. 4. 16.

And tell me now by this little th
hath beene ſaid, *Whether we may not ſer
God with Reſpects to eternall Rewar*
May not a Chriſtian ſerve God with r
ſpect to theſe things? Nay, is hee a Chr
ſtian who doth not *hold up* theſe reſpe
in the ſervice of him? Why, what is ſ
vation, what is heaven, what is glory, b
all this? I vvonder vvhat *draughts* y
make of Heaven, what you think of g
ry, and ſalvation, vvhen you ſay, we
not to eye theſe things; nor to have
ſpect to theſe things in our obedienc
certainly you conceive of theſe things
der *falſe notions*; you make falſe *draug*
of theſe things: you looke upon them
the world doth, carnally, not *ſpiritual*

know none will *owne* that heaven as his
ppineſſe, which he may not have reſpect
to in his ſervice; Nay, make his *ſcope*,
s *aime* in his ſervice: the Apoſtle ſeems 2 Cor. 4. 18
imply ſo much in the 2 Cor. 4. 18. *We* Σκοπέν-
looke not at the things which are ſeen, but των τὰ μὴ
the things which are not ſeen: the word βλε-
plies, we make theſe things which are φόμενα —
ot *ſeen*, our *ſcope*, our *ayme*; and if ſo, *a them*:
en certainely we may have reſpect to σκοπέω.
em: let us be aſhamed to penſil out that *conſidero, collimo*:
heaven, which a godly man may not *hinc*
admitted to eye, and have reſpect unto σκοπὸς
his obedience; nay, make his *ſcope* and *meta ad*
din obeying: that is, not *heaven* ſo much *quam Sa-*
hich comes *by* God, as that is heaven *gittarii col-*
deed which lyes in God: if wee ſpeake *limant et*
heaven *abſtractively*, it is but a notion; *tela ſua*
is can never make a man happy: but if *dirigunt.*
u ſpeake of heaven *conjunctively*, hea-
en *with* God, and heaven *in* God, as it is
r happineſſe, ſo it is our holineſſe; and
this we may carry an eye and reſpect in
l our obedience.

And by this may a poore Chriſtian be 1 *Scrup.*
tisfied in thoſe doubts which are uſually
e reſults of a *jealous* miſgiving ſpirit.
h, will ſome ſay, I doubt my ſervice is
ypocriticall and out of *ſelfe-love*, for I

aime at my ſelfe; I do *ſervice* vvith re
ſpect to Heaven and Glory. To which I
might ſay,

Answer. 1 VVe never read that God *charge*
any for *hypocriſie* vvho had reſpect to thi
Indeed, he hath *charged* them who hav
had reſpects to the vvorld, and to thes
things here below, as hee ſaith to the I
raelites, *You have not faſted and prayed*
me, you aſſembled together for Corne, a
wine, and oyle; but never charged a
vvith hypocriſie and doubleneſſe of ſp
rit who had an eye and reſpect to Hea
ven and Glory: but

2 I ſay, Conceive of Heaven under th
right notion, make true *draughts* of He
ven; looke upon Heaven as I have ſet
forth; make this thy Heaven which I ha
laid downe to be a Chriſtians Heaven, a
then thou mayſt carry an eye and reſp
to it in thy obedience; nay, the more e
and reſpect thou carrieſt to Heaven th
deſcribed, certainly the more *ſpiritu*
the more heavenly thou art. In this th
doſt not ayme at thy corrupt ſelfe, but t
beſt ſelfe: and not thy ſelfe in *oppoſit*
to God, or ſeparated from God, but t
ſelfe in God; thou *loſeſt* thy ſelfe in hi

finde thy ſelfe in him, when thou ſhalt
ſwallowed up with his likeneſſe.

2 *Scrup.* And here vvill be the anſwer to ano-
et *ſcruple* too: you ſhall heare ſome
y, I feare my *deſires* are not true; for I
ſire not grace for it ſelfe, but *grace* for
ory, grace for heaven.

Answ. To whom I might alſo ſay, *conceive* a-
ht of heaven; looke not upon it with a
nall eye, a place of *freedome* from a
ſitive miſery and enjoyment of ſenſi-
e happineſſe and pleaſure: but looke
on it as a *place* vvherein thou haſt com-
union with God, enjoyment of *Chriſt*,
fection and fulneſſe of grace, freedome
m all ſinne, from every corruption, and
rituall imperfection; and thou mayeſt
ſire grace for *Heaven* Indeed if you
ould look upon *grace* and heaven as two
vers things, you might erre in deſiring
ace for heaven; but looke upon *heaven*
it is *fulneſſe* of Grace,——and then
ou mayſt deſire grace for heaven. Thou
ayſt *deſire* Grace here as the beginning
heaven, the earneſt of *glory*, and as that
hich may *intitle* thee to perfection and
d *fulneſſe* of Grace hereafter.——

In briefe, he who *deſires* grace meerly
r glory, and lookes upon that *glory*, as

His æternitatis semina jaciuntur. Sanctificatio est gloria inchoata; gloria est sanctificatio consummata. Aug.

divers from Grace; his desires are not right; but thou mayst desire grace meerly for heaven, so long as thou desirest heaven meerely for Grace: and the more inlarged thou art in those *desires*, the more gracious and spiritual are thy principles. And thus much shall serve for the first Position. That wee may obey God with respect to heaven and glory. And indeed we cannot conceive of heaven so meanly if wee conceive aright of it; but it may be eyed even under the meanest notion of it. But we come to the second.

2 *Posi.* 2 Position. *That we ought to have respect to Heaven and Glory in our obedience.* In the former, I *told* you onely that you *may*; here I tell you that you *must*: you may *obey* God with respect to heaven, but you *must* respect heaven in your obedience: It is that which God hath set downe to fortifie our hearts against fear of any troubles, and to bear up our hearts under the sense of any calamities. You see when Christ would *arme* his Disciples against all feares and evills they should meet withall in this life, he takes the encouragement from hence; because God would give them a Kingdome, Luke 12. 32. *Feare not little flocke, for it is your Father*

Fathers will to give you the Kingdome: he brings the harbour into the *sea*; the *rest* into the *labour*; the *glory* into the *trouble*: and this encourageth a soule to goe through all. And should wee not eye it, and have respect to it, we should be found to *slight* the encouragements of God. As it is a sinne to *slight* the consolations of God, *Job.* 15. 11. So it is no lesse to make *light* of the encouragements of God. All these God affordeth to help *faith* against sense, to furnish *faith* with arguments against the carnall reasonings of the flesh; and to encourage us in the greatest straits and distresses the world can bring upon us. And you see it was that which the *Saints* have eyed in their encouragement in the greatest straits. It is said of *Moses*, Heb. 11. 25. *That he chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season: Looking*, saith the Text, *to the Recompence of Reward*: that Glory, that happinesse which was made reall and *visible* now to the eye of his *faith*, did encourage him to *slight* all the greatnesse of the world: ὁ κόσμος * It renders all Treasures on earth *too lit-* κατεφρόνησε *tle* for his spirit, and his spirit *too big* to be ὑπτιάσθη *daunted* with all the discouragements in Basil.

the

the world. And it was that which vvas *Pauls* encouragement too, 2 Cor. 4. 17, 18. *He was troubled* on every side,—but yet laboured and fainted not, Why? Be-
Consul. Bez. *in loc.* cause *our light afflictions which are but for a moment, worketh for us a farre more exceeding and eternall weight of glory, while we looke not unto the things which are seen, but at the things which are not seen.* So that you see from hence the Apostle tooke his great *Cordiall*, and encouragement to *goe through* all his troubles and distresses; hee looked *above* those things which are seene, and considered those things which are not seene.—

And to be briefe, 1 Would you walke *thankfully*. 2 would you walke *cheerefully*. 3 would you be strong to do. 4 and *able* to *suffer*. 5 would you *submit* to all Gods disposals. 6 would you *rejoyce* in your sufferings, then you must carry an eye to the recompence of Reward. Briefly, to speake to them:

1 Would you walke thankfully? The considerations of this will make us *burst* out into *praises* in our lowest conditions. Here is matter enough of prayses, the
1 Pet. 1, 3. 4. Apostle bursts out, 1 Pet. 1. 3, 4. *Blessed be the God and Father of our Lord Jesus Christ,*

Christ who hath begotten us again unto an inheritance immortall and incorruptible, which fadeth not away, but reserved in heaven for us. Indeed the thoughts and considerations of this, will *fill* us *full* of heaven and glory, and make us * *break* forth into songs of thanksgiving for his great goodnesse; *Who hath made us meet to be partakers of the inheritance of the Saints in light*, Col. 1. 12.

2 Would you walke cheerfully? Would you be filled vvith joy, vvith comfort in the midst of all your sad conditions? Would you joy in tribulations? fetch considerations from heaven, *Heb.* 10. 34. *They tooke joyfully the spoiling of their goods, knowing in themselves that they had in Heaven a better and an enduring substance.* It is reported of *Cæsar*, that when he was *sad*, hee used to say to himselfe, *Thinke that thou art* Cæsar: Did he thinke his *earthly* greatnesse was enough to *bear* up his heart in any trouble? how much more should the consideration of these great things reserved for us, *cheer* up our hearts, and comfort our spirits in the *saddest* condition? He that lives much in the *thoughts* of heaven, *lives* much the *life* of heaven, that is, thankfully, and cheerfully.

* *Si cœlum venale quantum pro illo daretis, & quando gratis datur ingratis estis?* Col. 1. 12. 1 Pet. 1. 8. *Cogitate Cæsarem esse.*

The

The Philosophers say, if men were above the *second Region*, they were above all *stormes*: there is nothing but *serenity* and cleareness, It is true of those *souls* who can *live* in heaven, they have *rest* in labour, *calmes* in stormes, *tranquility* in tempests, and *comforts* amidst their greatest distresses.——

3 Would you be strong *to doe* the will of God? You *must* fetch strength and encouragement from the consideration of these things: the Apostle brings in this as an encouragement, Col. 3.23,24. *Whatever you doe, do it heartily——knowing that of the Lord you shall receive the Reward of the inheritance.* So in the 1 Cor. 15. ult. *Be alwayes abounding in the work of the Lord, for as much as you know, that your labour is not in vaine in the Lord:* and you may read the like in 2 Pet. 1.10, 11. and in 2 Pet. 3. 14.

Col. 3.23, 24.

1 Cor. 15. ult.

2 Pet. 1.10, 11.

2 Pet. 3.14.

4 Would you be *able* to suffer and rejoyce in sufferings? Why, the considerations of heaven and glory will be great *encouragements* & inablements to you, to undergoe any thing. You see this in *Moses*, Heb. 11. 25, 26. In the Primitive Christians, *Heb.* 10. 24. and in *Heb.* 11. 35, *Heb.* 12. 1, 2. To which I might adde *abundance*

Heb. 11. 25, 26.

Heb. 10. 24.

Heb. 11. 35.

Heb. 12. 1, 2.

dance more. He who eyes heaven and glory, will be able to walke through any conditions: while *Peter* held his eye upon Christ, hee walked *safely* upon a stormy and tempestuous Sea, but when he tooke off his eye from Christ, and looks upon the stormines of the Sea then he *sinks*: while we have an eye upon eternals, we are able to walke upon the most tempestuous Sea, we can goe through any stormes; we are too bigge for any trouble; but if we once take our eye *off* Christ and heaven, then the least trouble is *too bigge* for us — It was the speech of * *Basil.* I care for nothing *visible* or invisible, that I may *get* Christ; let fire, let the crosse—let breaking of bones come: nay, let the torments of the devill come upon me, so I may get Christ. Such a blessed magnanimity did the consideration of these things *put* into him, that he could *sleight* and contemn all the evills of the vvorld. This is certaine, he that considers those eternall *weights* of glory, will not thinke these *light afflictions* vvhich are but for a moment vvorthy to be *compared* to them: he that sees *visions* of glory vvill not matter with *Steven*, a *showre of stones:* he that considers eternity at the end, doth not *dread* to goe through

Pericula non respicit- qui coronam respicit.

* *Nihil visibilium moror, nihil invisibilium ut Christum acquiram; ignis & crux, incursus bestiarum, dissipatio ossium, convulsio membrorum & suppliacia diaboli in me veniant, modo Jesum Christum acquiram.* Euseb. l. 3. c. 39.

through any troubles in the way.——The consideration of these things will render all the good and evill of the world *too little* for that soule, either to tempt or threaten out of the wayes of life.

Qui æternitatem mente concepit, nullos horret exercitus. Sen.

5 Would you submit to all Gods *disposals* of you? The considerations of heaven and glory will make the soul submit to any thing here: hee can be content to be poore, hee knows he shall be rich: to be reproached, he knows he shall be *honoured*; to be *afflicted*, he knows hee shall be *comforted*; to be *imprisoned*, hee knows he shall be brought into a *large place*; to sit at *Dives* doore, he knows he shall sit in *Abrahams* bosome; to *lose* all, hee knows he shall finde all at the other *side*, God will be *all*, and *more* then *all* to him. He knows it is but for a little *season*, a *day*, an *houre*, a moment, and a small moment; hereafter there are *eternall* embraces; he can submit to God to worke his owne worke, and worke it his owne *way*, and worke it after his owne manner, so he will *please* to bring him to glory at last; and he can say, well-come that *sorrow* that tends to *joy*; that trouble that ends in *comfort*; those crosses that prepare for crownings; and that *death* which ushers in

Domine hic ure, seca—ut in æternum parcas.

eternall life. And all this he can doe by the *consideration* of the great and *glorious* things which God hath reserved for him. And therefore you see the necessity of having respect unto heaven, and glory in our obedience. And thus I have established these two *Positions*.

1 *That we may obey God with respect to Heaven and Glory.*

2 *That we ought to have respect to heaven, and glory in our obedience.*

And in these two, I have sufficiently answered the third Branch of the fifth Query, *viz. Whether a Christian may not doe duty with respect to the recompence of Reward.* I shall now hasten the rest.—

Wee are now come to a sixt Query, which is: *Whether this be a part of our freedome by Christ, to be free from obedience unto man*; or whether to *obey* men, be any infringement of our liberty by Christ.

Now before I come to the Answer of this; I must tell you, There are some places that seeme to speake, that it doth not stand with Christian liberty to be obedient to man. We finde in Scripture (as I shewed you in the beginning of this Treatise) a double *charge*. 1 That man

See the 54 page.

should

ſhould not *vſurp* maſterſhip. 2 That ſhould not undergoe ſervitude.

The firſt you may read, *Mat.* 23. 9,10. *Be you not called* * *Rabbi, for one is your Maſter, even Chriſt, and all ye are Brethren*, and the like in the tenth verſe.

The ſecond, that we ſhould not undergoe ſervitude: you reade in 1 Cor. 7. 23. *Ye are bought with a price, be ye not the ſervants of men.*

Now contrary againe to this wee read Rom. 13. 1. *Let every ſoul be ſubject to the higher powers, for there is no power but of God; the powers that are, are ordained of God*: and in 1 Pet. 2. 13, 14, 15. *Submit your ſelves to every Ordinance of man for the Lords ſake, whether it be to the King as ſupreame,—As free, and yet not uſing your liberty for a cloake of malicioufneſs, but as the ſervants of God.*

Now how ſhall theſe two be reconciled? One ſaith, *be ye not ſervants of men.* The other ſaith, *ſubmit your ſelves to every Ordinance of man.* But the meaning

* *Prohibemur hominem vocare magiſtrum ut illi principalitatem magiſterii attribuamus, quæ deo competit.* Aquin. *Attamen hæc eſt fides Papiſtica, Prælati hoc decrevere runt credendum, ergo ego credo: hinc illud Bellarmini, debetis ſine examine recipere doctrinam eccleſiaſticorum,*

& non dubitare utrum ita ſe habeant necne, quæ vobis proponuntur; non enim move doctoris, quatenus ratio ſuadet, ſententiam ſuam vobis proponunt credendam; ſed move judicis illi ut neceſſario tenendam imponunt.

wee muſt ſo *ſubmit* our ſelves to the *authority* of man, as that we do not thereby *impeach* our Chriſtian *liberty* vvhich wee have in Chriſt, and we muſt ſo *maintaine* our Chriſtian liberty, as that under *colour* of it, we neglect not our Chriſtian *duty*. Submit your ſelves, ſaith the Apoſtle, but as *free*, not as *ſlaves*, but as free-men ſtill ſubmit, *hee teacheth no ſubmiſſion which may impeach our Chriſtian freedome.* In briefe then, there is a two-fold *ſubjection* to man.

1 There is a *ſubjection* vvhich *may* bee yeelded *with* the preſervation of our Chriſtian liberty.

2 There is a *ſubjection* vvhich cannot be yeelded, vvithout *impeachment* of it.

For the firſt, That there is a ſubjection that may be yeelded, with the preſervation of our Chriſtian liberty: That you ſee *implyed* in the 13. *Rom.* 1. and 1 *Pet.* 2. 13, 14. Rom. 13. 1. 1 Pet. 2. 13, 14.

And there is a ſubjection which cannot be yeelded without impeachment of it, as is ſeen in the contrary places. *Be ye not the ſervants of men:* and *call no man your maſter on earth.* 1 Cor. 7. 23. Mat. 8. 10.

The one is the *ſubjection* of the * *outward* man in things lawfull, the other is the ſubjection of the *inward* man, the *ſoul* and conſcience, and in things unlawfull. The one is a ſubordinate ſubjection, a ſubjection in ſubordination to God, and for the *Lords ſake*, as the Apoſtle ſaith, 1 *Pet.* 2 1.. The other is an *abſolute* ſubjection, a ſubjection of our *ſouls* and conſciences for mans ſake, or upon mans authority we may be ſubject in reſpect of the outward man in things lawfull: but for our *ſouls* and conſciences, as we have no fathers, ſo we have no maſters, but onely our *Father* and *Maſter* in heaven.

You may ſee both theſe plainly, if you compare theſe two *places*, the one is, Mat. 23. 10. *Be not called maſters, for one is your Maſter Chriſt*, Eph. 5. 7. *Servants be obedient to your maſters according to the fleſh*. Which two places being conſidered, do furniſh us with this diſtinction. There are maſters according to the *fleſh*, and maſters according to the *ſpirit*: wee have maſters according to the *fleſh*: that is, ſo farre as appertains to the *outward* man in outward things; But we have no maſters according

* *Oportet nos ex ea parte quæ ad hanc vitam pertinet, ſubditos eſſe potestatibus exſtantibus ordinatis. Deo autem ſolum credimus Deo, et in regnum ejus vocamur, non oportet nos eſſe ſubditos cuiquam homini id ipſum in nobis evertere cupienti. Deo enim potius obtemperandum quam hominibus.* Aug. in exp. ad Rom. propoſ. 72. *Potellates ſuo loco humanas ſuſcipimus, donec contra Deum ſuas erigunt voluntates.* * *Non tenetur ſubditus obedire ſuperiori ſuo contra præceptum majoris poteſtatis; neq; ſi præcipiat aliquid in quo non ſit ei obediendum.* Aquin. 2a. 2æ. q. 104. Art. 5.

to the *ſpirit*, we have none to whom wee are to *ſubject* our ſouls and conſciences, but onely Chriſt; as in this ſenſe we have no father, ſo we have no Maſter upon earth.

Ob. But you will ſay, Is it not lawfull for a Magiſtrate to *impoſe* ſuch things upon mens practice; which doe concerne their conſciences?

Anſw. 1 It is not lawfull for a Magiſtrate to *impoſe* any thing [a] *unlawful* to be obeyed: this is to ſet up an authority againſt Chriſts *authority*, the power of man againſt the power of God.

2 But yet a Magiſtrate may require thoſe things at our hands, which are *clearly* revealed to be the will of God, and in that wee *obey* God in man, and not ſo much man as God. In this caſe we may ſay as the Samaritans did, *Now wee be-*

[a] *Quando dicimus, res ſua eſt, de his dicimus, quid præcipere, id eſt imperare, quid præcipi, id eſt imperari, intelligimus, hanc illorum præſcriptionem ac juſſionem jubendi oportere in verbo divino, à quo ſi abberraverint, illud Apoſtoli valebit, Deo potius obedire oportet, quam homini.* Daven. de Iudic. et Nor. 75. p. *Impium eſt et ſacrilegium quicquid humano furore juſtituitur ut diſpoſitio divina violetur.* Cypr. *Coactiva principis poteſtas non abſolute ligat ſubditum, ſed ſolummodo ſub conditione liciti. Subditi enim non debent illis contra Deum obedire, et qui abuſui poteſtatis reſiſtit, non reſiſtit ordinationi divinæ.* Gerſom. *Conſil. de pace. part.* 1. *Quando reges contra veritatem conſtituunt malas leges, probantur vere credentes, et coronantur perſeverantes.* Aug. *Is qui præeſt, ſi aliquid præcipit præter voluntatem dei, vel præter quod in ſacris ſcripturis evidenter præcipitur, pro falſo teſte habebitur.*

leeve not becauſe of thy ſayings, becauſe we have heard him our ſelves. I conceive, there may be a *diſtinction* made betweene *ſupreame* maſters, and *ſubordinate* maſters, and ſo betweene *ſubjection* in order to another, and obedience to one as the *ſupreame* Thoſe are *ſubordinate* maſters to whom we obey in ſubordination, or in order to another; and thoſe are *ſupream* maſters, in whom our obedience *reſteth*, and into whom it is *finally* reſolved: [a] for this laſt kind, vvhich is the *Romiſh* doctrine, ſurely neither *Men* nor *Angels* may *uſurp* without high Treaſon to *Jeſus* Chriſt. It is *treaſon* for any to *uſurp* it, and wickedneſs for any to *give* it; if God will not allow a *ſupreame* maſter, nor *abſolute* obedience in temporal things, but requires us to *ſerve* men, as in ſubordination to Chriſt, *Eph.6.7. Col.3.23,24.* Much leſſe will he allow of a *ſupream* maſter in ſpiritual things. [b] Certainly, it is the higheſt piece of *ſlavery* and vaſſallage in the world to *yeeld* up our conſciences to the *will* of any, or *ſurrender up our judgements* to be *wholly diſpoſed* by the ſentences, determinations of any; but now in the other ſenſe, I conceive that men may be maſters, & we may be *ſubject* to them in

a Iudices & imperiti iſtis, ergo ſi ſalvari ſic velnis, nihil jam reliquum eſt niſi ut cæca obedientia noſtra iudicia ſuſcipiat. Bellar. *Hoc uno ſcelere meritos eſſe prælatos Romanenſes ut Eccleſiæ cœtu tanquam lupi et tyranni pellerentur.* Luther. Epheſ. 6.7. Col. 3.23, 24.

b *Omnis homo dimittens rationem propter authoritatem humanam incidit in ineptiam beſtialem.*

ſubordination to God and Chriſt. And ſurely if you look into the old Teſtament, it doth plainly hold forth this [a] *ſubordination* of obedience in ſpirituall things, & the people were bound to obey their *Magiſtrates* when he commanded obedience to that vvhich *God* had commanded: yet we obey them I conceive not as they were types of Chriſt, (as ſome imagine, vvho say their power was to ceaſe, and to end in Chriſt, as the great King of his Church & in whom alone all authority over his *people* was to be ſhut up) but to them as they were *temporal* Magiſtrates, and were the *ſences* of the worſhip of God: So that I conceive a *Magiſtrate* without any *impeachment* to the authority of Chriſt, or *infringement* of the liberty of conſcience may require thoſe things to be *obeyed* which are *clearly* revealed to be the *will* and mind of *Chriſt*, yet in this he is but a *ſubordinate*, & *Chriſt* is the *ſupream* Maſter, he tels you what is *Gods will*, not what is *his*: if he tell you it is *his too*, it is becauſe it is *Gods* firſt.

But it may be Objected againe, though it ſhould be granted, that a *Magiſtrate* might command or *impoſe* ſuch things as

a *Qui mentibus Fabrius dicat regibus, Non eſt vobis permiſſum, quia in regno cœleſti ſit lex data de regibus, ſi de ſacrificiis. Aug. de ci. Do. c. 13.*

b *Si ſacras ſcripturas V. T. inſpiciamus, reges laudantur qui rectum dei cultum ſuprema authoritate ſua obſervandum ſancibant, qui idolatriam evertendam curabat, et in N. T. reges terræ taxantur quod cum meretrice Babylonica fœdati ſunt, debuerunt ergo idolatriam evertere, et cunctis religionem omnibus imperare.* Dav. de jud. & Nor.

are clearely evident to be the minde of Christ; yet why should hee *impose* things *doubtfull*?

Answ. For the Answer to this, 1 It vvould be inquired, whether the things *imposed* are *doubtfull* in themselves, or only doubtfull to me; If indeed they be doubtfull in themselves, I humbly conceive, either they should not be *imposed* at all, or *imposed* with all tenderneſſe: But if they be onely doubtfull to me, they may yet be lawfully *imposed*, though as yet not lawfully *obeyed* by me. And that shall be my second Answer.

Si extricit dubia circa dogmata fidei quæ possint a fidelibus ad nudum imperium aliorum contra propriæ conscientiæ judicium credere, non debent judicium suum (si illato nove lumine ex verbo Dei) communire & ad voluntarias aliorum conformare, Dav.

2 As some things may be *lawfully* obeyed, which may not *lawfully* be imposed: so there are some things which may be *lawfully* imposed, and yet not *lawfully* obeyed. *Hezekiahs command* of breaking downe the *Brazen Serpent* vvhen he saw men to *Idolatrize* to it; it vvas a *lawfull* command; it might be *lawfully* imposed, and yet if there had been some who had reverentiall thoughts of it, as a thing vvhich had been *set up* of God, so *famous* in the Wildernesse, and which is

In dubiis circa dogmata fidei subditi nequeunt suas sententias quamvis erroneas relinquere, nisi instruantur, & novum judicium in illis formetur, &c. Daven. *de judic. & norm fid.*

more,

Si impium, vel dubium sit quod præcipitur, non debet fieri, quia præceptum superioris quod non obligat, non debet impleri.

more, a *type* of Christ; and therefore *doubted*, vvhether they might obey this command or no; I say, in this case it had not been *lawfully* obeyed by such, though it might be lawfully *commanded* by *Hezekiah* Certainly, there are many things vvhich may be commanded, and if you have *respect* only to the things commanded, may be lawfully obeyed, which yet if you have respect to the *person* who is to obey, may be *unlawfull* to be obeyed. A man in this kind may both sinne in doing, for an erroneous conscience bindeth, and he may sinne in not doing, and be *guilty* of disobedience.

We might run into a *large* dispute upon this *subject*; but it is not my intent at this time; another occasion may be *afforded* in some other Discourse to treat more largely upon it; wherein this question may be rightly stated, *faithfully* examined, and *satisfaction* may be endeavoured to be given to the multitude of Scruples and Objections, in vvhich, this *saint* above many, I had like to have said any other, is abundant and fruitfull. In the meane time, I shall *shut* up this Answer. And having spoken to the maine Queries which are in controversie con-

ceining Christian *freedome* : In stead o
raising any more *Questions*. I shall now
conclude the vvhole Discourse in some
briefe application.

Use 1. In the first place then: Is it so, that
Christ hath *purchased* and instated Belee-
vers, and beleevers only into such a *privi-
ledge*? then what a fearfull condition it is to
be an unbeleever? you are still in bondage.

1 You are in bondage to sinne. 2 In
bondage to Satan. 3 In bondage to the
Law : and who can expresse a more mise-
rable condition then this is ? We will dis-
cover it to you.

1 You are in *bondage* to sinne, not only
in bondage by sinne : that is, by sinne *ex-
posed* : nay, and bound over to all evills,
Spirituall, *temporall*, and *eternall*, but you
are in bondage to sinne, you are under the
commands of every lust. Every sinne is a
tyrant in the soule : Christ tells us, *Joh.* 8.
34. *Whoever committeth sinne is the ser-
vant of sinne.* First, you entertaine sinne
as your *friend*, and afterwards it *becomes*
your master ; you are the servants of sin.
*Rom.*6.20. *You are sold to sin*, as the Apo-
stle saith of his naturall condition, *Rom.*7.
14. *I am carnall, and sold under sinne*, In-
deed, we are all of us *sold under sinne* by
nature

nature, but here we *sell* our selves to sin ;
As it was said of *Ahab*, *He sold himselfe
to worke wickednesse* : so it may be said of
us, wee are not onely *passively* content to
be vassals to sin, but we do *actively* indea-
vour to vassall our selves, we are *active-
ly* willing to be sinnes *slaves*, rather then
to be Gods *servants*. It is set downe as
the *character* of a man in his naturall con-
dition, *He is disobedient serving divers
lusts*, ——*Tit.*3.3. his obedience to sin
is not *forced*, but free, not voluntary,
but naturall and with *delight*. Hence it is
said, that *sinne reignes* in them ; Sinne
hath a *soveraignty*, not a *tyranny* in them:
they are the *professed* servants to sinne,
2 *Pet.*2.19. Like those who *chose* their
Masters after the *Lords Jubile* vvas pro-
claimed ; whose eares were *boared* in to-
ken of perpetuall subjection

And this is your condition, you are in
bondage to sin. And this is a fearfull bon-
dage, if you consider but these particulars.

1 It is a *soule* slavery. The condition
of the *Israelites* under *Pharaoh*, and those
vvho are now under the Turkish Gal-
leyes, is very sad; but that is but the *bondage*
of the body ; but this is a *soule* slavery,
the bondage of the soule. What is it to
have

A meipso mihi libera Domine, Aug.

have our *bodies* vassall'd, our *estates* inslaved, in comparison of our *souls?* Better to be under the tyranny of the most *imperious* man, then under the vassallage and slavery of sinne and our owne corruption. This is the utmost, the *finishing* concluding stroke of God to give a man up to his sinne; to say, *You that are filthy, be filthy still*; and therefore the worst of judgements.

2 It is a senseleſſe slavery; a slavery that wee were not *sensible* of; we say in nature, that those *diseases* are most mortall, that deprive us of sense: now this is a senseleſſe slavery, wee are in *chaines* and feele it not, wee are under the *weights* of sinne and are not sensible of it; God doth often bring us in bondage by sin, he clapps us under the fears and terrours of a self-condemning conscience, and all this is that he might deliver us out of the bondage of sinne. We say a burning *Feaver* is more hopefull then a *Lethargy*; the Physitian doth sometimes cast his Patient into a Feaver to *cure* the Lethargy; So a wounded and troubled condition, is better then a secure and dead condition; *The strong man keeps the house when all is at peace.* And this is the misery of this bondage, you are unsensible of it.

Miserius nihil est misero, se non miserante.

3 It is an *active* slavery: A man vassall'd to his lusts, will drudge or take any paines to satisfie them: such a man will spend his paines, his strength, his health, his estate too, to *satisfie* his lusts: though they think every thing *too much* laid out for God and Christ: yet they thinke nothing *too much* to *spend* upon their lusts.— This is an *active* slavery: and yet more,

4 It is a *willing* slavery: they count their *slavery* freedome, their *bondage* liberty; their *chaines* of brasse, to be chaines of pearl; they are voluntaries, willing servants to sinne. How often hath the words *Jubile* been proclaimed? how often hath Christ tendred to set us free, and yet we have chosen to returne to our *old* masters? and therefore just with God that thee should *boare* our eares in token of eternall *slavery* to sinne and Satan.

5 It is a bondage out of which we are not *able* to helpe our selves.

1 Neither can we redeeme our selves by *price.*

2 Nor deliver our selves by *power* or conqueſt.

1 We cannot redeeme our selves *by price.* A man may be in bondage to men, and able to *ransome* himself; if not by his own

owne power, yet by the *helps*, collectio
and contributions of others. But no ma
can redeeme his owne ſoule. Nay, all th
contributions of men or Angels fall to
Mat.25.9. ſhort; they have but *oyle* to ſerve them
ſelves: It is ſet downe not onely as t
proper *worke* of Chriſt, but the greate
worke vvhich Chriſt hath done, to *R*
"ινα ἐξα- *deem* his people from ſinne: Indeed he
γοράση. did it by price, *Gal.*4.5. hee *bought*
out, but it was not by ſilver and *gold*,
1 Pet.1.18. *Peter* tells us; the *Redemption* of our ſou
is more precious, *Pſalm* 49.7,8. but it w
by the *blood* of Chriſt.

2 As wee vvere not able to redee
our ſelves by *price*, ſo wee vvere not ab
to deliver our ſelves by *power*: to be
ſinner, and to be without *ſtrength*, the
are all one in the Apoſtles phraſe, *Rom.*
6,8. And therefore hee tells us ther
While we were ſinners, and yet witho
ſtrength, Chriſt dyed for us. Indeed,
cou'd doe *nothing* to helpe our ſelues o
of this bondage; wee vvere not able
weepe, to pray, to worke our ſelves out
this condition. —— It is with us as m
in the *quick-ſands*, the more they ſtri
the deeper they *ſinke* themſelves:
the more we *ſtrive* by our owne ſtreng

our owne power, the more wee doe
angle and chaine our ſelves in this con-
tion. And by this you may ſee *ſomething*
to this miſerable condition; but yet this
ot all: and therefore.

We are in bondage to Satan, not that
owed him any thing; wee were onely
bted to Gods Juſtice; but hee is Gods
lor, who holds poore ſoules downe
under *brazen* barres, and iron gates not
be broken; if a man were in *bondage*,
ſome reliefe to have a *mercifull* Jay-
; but this addes to the miſery, thou
a *cruell* Jaylor, the Jaylor of hell is
Nebuchadnezzar who will take no
wards, hee will not be *bribed*, nor *per-*
ded to ſet thee free. Satan is a cruell
rant, *who rules in the heart of the chil-*
n of diſobedience, Epheſ.2.2. And you
taken captives at his will, as the Apoſtle
us, 2 *Tim.*2.26. Indeed, he hath ſome
are more *royall* ſlaves then others:
me hee keepes in *arctâ cuſtodiâ*, cloſe
oners; holds them downe with many
hts and chaines, under the *raging*
er of many *luſts* and corruptions;
ſome he keepes in *liberâ cuſtodiâ*, pri-
ers at large; he ſuffers them to *walke*
ut; they have the liberty of the pri-
ſon,

ſon, but yet are *clapt* up at his pleaſur
they are taken *captive* at his will: thou
he may ſuffer them to doe many action
Herod to heare, *Judas* to preach, yet h
hath *hold* of them by their luſts, hee c
bring them back vvhen he pleaſeth. A
that is a ſecond particular, you are in bo
dage to Satan: And this,

1 It is a cruell bondage; a mercile
bondage: What is the bondage of *Isr*
to *Pharaoh* in compariſon of this to
tan? And,

2 It is an *univerſall* bondage. 1 U
verſall in reſpect of *perſons*, for you w
all borne *ſlaves*. 2 It is Univerſall in
ſpect of *parts*, you have no *part* free;
judgement, will, affections, mind and c
ſcience, they are all in *chaines*, all in
ved to Satan.

3 And it is Univerſall in reſpect
actions and performances; thou canſt
performe one *action* as a freeman; t
maiſt performe the *actions* of a free m
ſuch actions as free men doe; but t
canſt not performe them as a free m
thou prayeſt as a ſlave, not a ſonne; t
weepeſt as a ſlave, not as a free man:
more for feare of the *laſh*, then for h
of ſin and love of God: all thy *actions*
acti

actions in bondage; thy very *ſpirit* is in a
bondage, thou haſt no *ſpirit* of freedome,
of naturalneſſe and delight in any thing
thou doſt.

And this is a ſad condition: In this
condition thou art till Chriſt ſet thee free:
but yet further,

3 Thou art in bondage to the Law,
and that 1 To the *curſe*: 2 to the *rigour*
of the Law.

1 Thou art in bondage to the curſe of
the Law; to the penalties and forfeitures
of the Law, the Apoſtle tells us, Gal. 3.
10. *As many as are of the workes of the Law they are under the curſe.* And why ſo? *For it is written, Curſed is every one who doth not continue in all things which are written in the Booke of the Law to doe them.* And that is impoſſible: and therefore you muſt needs be *unavoydably* under the curſe. ——

And if we ſhould now take this in *pieces*, and ſhew you how much lies in the *bowels* of this curſe: you would then ſee your miſerable condition. It doth comprehend *all* miſeries temporall, ſpirituall, and eternall. It is

1 A *comprehenſive* curſe, an *univerſall* curſe; you are curſed in every condition:

in

in your *gold*, ſilver, relations; in your very mercies, where others are bleſſed in their afflictions, you are curſed in your mercies. As there is a *bleſſing* hid in the vvorſt things to the godly; a *bleſſing* in ſickneſſe, in poverty, in croſſes, loſſes, death it ſelfe.—— So there is a curſe in the beſt things to wicked men; a curſe in your gold and ſilver, in your comforts and enjoyments.— It is an *extenſive* curſe.

2 It is an *unavoydable* curſe; as thou art a ſonne of *Adam*, ſo thou art borne an *heire* to this curſe.

3 It is an *unſupportable* curſe, vvhich *men* nor *Angels* are able to beare: you ſee the *Angels* themſelves they lye under it, and cannot *help* themſelves: the vvrath of man may be borne, at leaſt undergone; it is but a wrath *reacheth* to the body; but who can *beare* the wrath of God? it is a vvrath *reacheth* to the ſoule, and vvho *knowes*, much leſſe who can *beare* the power of this wrath?

Parce precor Imperator, tu carcerem, ille Gehennam.

4 It is an *unremoveable* curſe: if we looke upon any thing vve can do: if God *lay* it on, it is not all the power and wit of men or Angels that can take it off. As none can take Beleevers out of the *hands* of Gods mercy: ſo none can take unbeleevers

out of the *hands* of his juſtice. And that is the firſt Particular: you are in bondage to the curſe of the Law.

2 You are in *bondage* to the *rigour* of the Law: vvhich requires in the rigour of it;

1 Hard things, *difficult* things: looke over the *duties* commanded, and ſee if they be not difficult things: Nay,

2 It requires *impoſſible* things in the *ſtation* wherein wee are: *It is a yoke we are not able to bear*, Acts 15.10. We might as well be ſet to move *Mountaines*, to ſtop the Sunne in its courſe, to fetch yonder *ſtarre* from heaven, as to doe what the Law commandeth.

3 And yet all this it *requires* to bee done of us in the *exactneſs*, and according to the *exactneſs* of the command. It requires *perfect* obedience, both in reſpect of the *principle*, and in reſpect of the manner, and in reſpect of the *end*: it will accept nothing.

4 Yea, and all this it requires in our owne *perſons*. It will not *admit* of obedience by a ſurety: not of performance by another, that is *Goſpel*; it requires all in our *own perſon*, Gal. 3.10.

5 Nay, and it vvill not *accept* of the

 moſt

in your *gold*, silver, relations; in your very
mercies, where others are blessed in their
afflictions, you are cursed in your mercies.
As there is a *blessing* hid in the vvorst
things to the godly; a *blessing* in sicke-
nesse, in poverty, in crosses, losses, death
it selfe.—— So there is a curse in the best
things to wicked men; a curse in your
gold and silver, in your comforts and en-
joyments.— It is an *extensive* curse.

2 It is an *unavoydable* curse; as thou
art a sonne of *Adam*, so thou art borne an
heire to this curse.

3 It is an *unsupportable* curse, vvhich
men nor *Angels* are able to beare: you see
the *Angels* themselves they lye under it,
and cannot *help* themselves: the vvrath
of man may be borne, at least undergone;
it is but a wrath *reacheth* to the body; but
who can *beare* the wrath of God? it is a
vvrath *reacheth* to the soule, and vvho
knowes, much lesse who can *beare* the pow-
of this wrath?

Parce precor Imperator, tu carcerem, ille Gehennam.

4 It is an *unremoveable* curse: if we
looke upon any thing vve can do: if God
lay it on, it is not all the power and wit of
men or Angels that can take it off. As
none can take Beleevers out of the *hands*
of Gods mercy: so none can take unbe-
leevers

leevers out of the *hands* of his justice. And
that is the first Particular: you are in bon-
dage to the curse of the Law.

2 You are in *bondage* to the *rigour* of
the Law: vvhich requires in the rigour
of it;

1 Hard things, *difficult* things: looke
over the *duties* commanded, and see if
they be not difficult things: Nay,

2 It requires *impossible* things in the
station wherein wee are: *It is a yoke we
are not able to bear*, Acts 15.10. We might
as well be set to move *Mountaines*, to stop
the Sunne in its course, to fetch yonder
starre from heaven, as to doe what the
Law commandeth.

3 And yet all this it *requires* to bee
done of us in the *exactnesse*, and according
to the *exactnesse* of the command. It re-
quires *perfect* obedience, both in respect
of the *principle*, and in respect of the man-
ner, and in respect of the *end*: it will a-
bate nothing.

4 Yea, and all this it requires in our
owne *persons*. It will not *admit* of obe-
dience by a surety: not of performance by
another, that is *Gospel*; it requires all in
our *own person*, Gal. 3.10.

5 Nay, and it vvill not *accept* of the

most *eminent* endeavours, if there be a
fayling in the performance. It will not a
low of *affections* for actions; of *indeavou*
for performances: this is Gospel.

6 It requires *constancy* in all this; t
whole man, the *whole* Law, the whole *life*
if you doe *obey* never so many years; if y
faile but in one tittle at last: but in
thought, a motion, you are gone for eve
the Law saith, *Cursed is he that doth not co*
tinue to obey in every thing. ——

7 Notwithstanding all this *exact*
from you; yet it will not *afford* you a
strength, nor suffer you to get *help*
another; you must beare your burden
lone: It layes *load* on you; imposeth
ty and considers not your strength; n
will afford any to you: it bids you *look*
it as well as you can; it will have it eit
by you, or *out of you.*

8 And here againe is the rigour of
that upon the least *failing*, all the *ho*
you had of *good* by the Law is gone; y
are *disinabled* and made uncapable
ever expecting any *good* by it: you are
for ever. Upon *Adams* first sinne all
hopes of life by the *Law* was *gone*; tha
God had not propounded a Christ, he h
beene *lost* for ever. Why, but you

say, might hee not be *able* to doe *twice* as
much good as hee had done evill, and so
make amends for his former *fault*? No,
here was the further rigour of it.

9 If once thou hadst *offended*, though
in the *least* particular, thou couldest ne-
ver make *amends* for it; thou canst never
out doe the Law: if thou couldest *out-doe*
whatthe Law required, yet all thou
couldest *doe* would never make amends;
it would never *make* up the former fault;
if thou shouldest goe about to *redeeme*
every *idle* word with an *age* of prayers;
every act of *injustice* with a *treasury* of
almes; every *omission* with millions of
duties; yet all this were too *little*, all this
would not do to make *amends* for thy for-
mer failings. VVhy, but you will say,
what then? will not the Law *accept* of my
teares, my repentance for my fault? No,
here is a further rigour of the Law.

10 If ever thou hast *offended*, though
in the least particular, yet thou art *gone*
for ever: here is no place for repentance;
it will not *admit* of teares, or repentance
to come in; this is *Gospel*, not Law.
If thou *fayle* in the least particular, and
should *weepe* seas of teares; teares of
blood; even thy *eyes* out of thy head: yet

all this will be no *reliefe* to thee here: the Law will *admit* of no repentance.

And thus you see the *miserable* condition to be in bondage: which I have spoken the larger unto, to *heighten* and commend this great *priviledge* of freedome to you. We use to say, *contraries* doe illustrate one another: I hope then by *seeing* the miserable condition of being in bondage, you will be better *able* to conceive of this blessed priviledge of being set free by Christ. All which I have set downe at large in the entrance into this discourse; and shewed you how Christ hath *freed* us from *Sinne*, from *Satan*, from the *Law*; to which I refer you.—And say yet further.

2 *Use.* You whom Christ hath *instated* into this high and *glorious* priviledge, it is your work to maintaine it, *Gal.* 5. 1. *Stand fast in the liberty where with Christ hath made you free.*

There are two *great* things which Christ hath *intrusted* unto us, and we are to preserve them inviolate.

1 The first is Christian *faith*, verse 3 of *Jude*, *See that ye earnestly contend for the maintenance of the faith, which was once delivered to the Saints.*

2 The

2 The second is Christian *Liberty*, Gal. 5. 1. *Stand fast in the liberty wherewith Christ hath made you free*: Every man should be *faithfull* in those things wherein hee is *intrusted*; God hath *intrusted* you with *precious* things. Christian *faith*, and Christian *liberty*: and how carefull should we be to maintaine them? *Civill* and Corporall *liberties* they are very *precious*; how doe wee ingage our selves now for our liberties, and our freedomes, against those who would *deprive* us of them? And indeed they may justly be esteemed they are men of *abject* minds, that would for any consideration forgoe their freedomes and liberties.

Leo the *Emperour* made a severe *Constitution*, wherein hee *forbad* all men the *selling*, and all men the *buying*, of their freedomes: esteeming it madnesse in any *to part* with his freedome. And if Civill freedomes are so *precious*, and to be maintained; how much more our *Spirituall* freedome, the freedome by Christ? A freedome so dearely *purchased* by the *blud* of Christ. You esteeme your *Civill* freedomes the better, in that they cost so much of the *blud* of your *Ancestors* to compasse them. It is basenesse to be care-

leſſe of that, which they indured the loſſe
of ſo much *bloud* to compaſſe. How
much more ſhould we eſteeme our free-
dome, which was *purchaſed* by the *bloud*
of Chriſt? You are *Redeemed* not by ſilver
and gold, but by the *bloud* of Chriſt, ſaith
the Apoſtle. So that it is a freedome dear-
ly *purchaſed*, and mercifully *revealed*; yea,
and as freely *beſtowed*; and fully *conveyed*
unto us by the *Spirit* of Chriſt, and there-
fore how ſhould wee *indeavour* the main-
tenance of it? *To ſtand faſt in the liberty*
wherin Chriſt hath ſet us us free, and be not
intangled againe with the yoke of bondage
Gal. 5. 1.

1 Maintaine your Chriſtian *liberty*
or your liberty you have in *Chriſt* againſt
the Law, neither looking for *Juſtification*
from it, nor fearing *Condemnation* by it.
Live in reſpect of your *practiſe* and obe-
dience, as men not to be *caſt* and con-
demned, or acquitted and juſtified by the
Law; It is a hard leſſon to *live* above the
law, and yet to *walk* in the law. This is the
leſſon we are to learne, to *walk* in the law
in reſpect of *duty*, but yet to live above
the law in *reſpect* of comfort, neither *ex-*
pecting favor from thence in point of obe-
dience, nor fearing rigour from thence in

point of failing. Let the Law come in to
remember you of ſin if you *fail*, but ſuffer
it not to *arreſt* you, and dragge you into
that *Court* to be tryed and *judged* for your
failings, this is to make *voyd* Chriſt and
Grace. Indeed, we too much *live* as though
we were to *expect* life by workes, and not
by Grace. We are too *bigge* in our ſelves
when we doe well, and too *little* in Chriſt
in our failings: Oh that we could learn to
be *nothing* in our ſelves in our ſtrength,
and to be *all* in Chriſt in our weakneſſe.
In a word, how to *walk* in the Law as a
Rule of ſanctification, and yet to *live* upon
Chriſt and the promiſes in point of juſtifi-
cation. The Law is a *yoke* of bondage as
Jerome calls it, and they who look for *righ-*
teouſneſſe from thence, are like Oxen in
the yoke, vvho draw and toyle, and when
they have done their *labour* are fat'ed for
ſlaughter: So theſe when they have en-
deavoured hard after their *owne* righteouſ-
neſſe, doe *periſh* at laſt in their *juſt* con-
demnation. *Luther* calls theſe men the
devills Martyrs, they take much paines to
goe to Hell, *Rom.* 10. 3. *They being igno-*
rant goe about to eſtabliſh their owne righte-
ouſneſſe, and will not ſubmit themſelves un-
to the righteouſneſſe of God. Proud Nature
would

would faine doe ſomething for the *purchaſe* of Glory, God will have it of *Grace*, and wee would have it of *Debt*; God would have it of *Gift*, and wee would have it of *Purchaſe*, and wee have too much of that nature in us; wee goe to prayer, and *look* upon our *duties* and tears, as ſo much good *money* laid out for the *purchaſe* of heaven and glory, nay, though we bring no money, yet wee would bring money-worth, and plead our own *qualifications* and diſpoſitions to *intereſt* us in the promiſe. This utterly *croſſeth* Gods deſigne, he will have all of Grace, and thou wouldſt have all of *Debt*. It is not now *Do this* and *live*; but beleeve, and thou ſhalt be ſaved: walke in the *duties* of the Law, but with a *Goſpel* ſpirit, let the Law come in as a *Rule* of Sanctification, but keep it out in *point* of Juſtification, any thing taken in here, one *flaw* here ſpoiles all. It was well ſaid of *Luther*, Walke in the *heaven* of the promiſe, but in the *earth* of the law; In the heaven of the promiſe in reſpect of beleeving, and in the earth of the law, in reſpect of obeying, and ſo thou ſhalt *give* the Law its honour, and Chriſt his *Glory*.

2 Maintaine it againſt men, Chriſtian liberty

liberty is a *precious* jewell, ſuffer not any to *rob* you of it. Let us never ſurrender up our *judgements* or our conſciences to be *diſpoſed* according to the Opinions, and to be *ſubjected* to the *ſentences* and determinations of men. Let neither *power* or *policy*, force or fraud *rob* you of this *precious* jewell. I ſhall ſpeake only to this latter. Let not *fraud* and *policy*; the Apoſtle ſaith, *ſtand faſt and be not intangled*, let us not returne like *willing* ſlaves into our *chaines* againe. * It is a greater evill of a *freeman* to be made a ſlave, then to be a ſlave borne: Therefore take heed, be not *tempted* to ſlavery, as the *fiſh* into the Net, be not inſnared and over-whelmed by the *policies* of men, wee are warned to take heed none deceive us, *Epheſians* 5. 6. *Col.* 4. 8. 2 *Theſſ.* 2. 3. as if it were in our *power* to prevent it, and ſo it is, we cannot be inſnared but by our owne *default*. We often *betray* away our liberty when we might maintaine it, and ſo become the ſervants of men. And this ariſeth either, 1 From *weakneſs* of head, or 2 from *wicked*neſs of heart; It is my *exhortation* therefore that thoſe who are the freemen of Chriſt, would *maintain* their Chriſtian freedom, as againſt the *law*, ſo againſt men: be not

"In doctrinis quoque vis mortalium admittendis adhibenda eſt examen, et judicium diſcretionis, ut poſſimus tanquam probi argentarii adulterinam à legitima doctrina diſcernere Dav. de jud. ac. nor. ἐποχῆς.

ne implicemini.

* Gravius malum ex libero ſervum fieri quam ſervum naſci. Ambr.

tempted or *threatned* out of it, be not *bribed* or *frighted* from it, let neither *force* nor fraud rob you of it, wee often keep it against *force*, and lose it by *fraud*; to what purpose is it to maintaine it against those who are the open oppugners of it, the Papists, and such as would take it from us and give it up by our owne hands, to them perhaps that seek not for it? Nothing is more usuall, and therefore beware: Give not up your *selves* to the opinions of other men, though never so Learned, never so holy, because it is their opinion. It is the Apostles direction, *Try all things, and hold fast to that which is good*, 1 Thess. 5.21. It often falls out that a high *esteem* of others for their learning and Piety, make men to take *up* all upon *trust* from such, [a] and to *subject* their judgements to their opinions, and their consciences to their *precepts*, men will *suspect* a truth if a lyar affirme it, and therefore Christ would not owne the devils *acknowledgement* of him when he said, *Thou art the Son of God*, but they are ready to *believe* an errour, to *give credit* to an untruth, if an *honest* and *faithfull* man affirme it, what ever such men say, it comes with a great deal of *authority* into mens spirits; And yet it is pos-

a *Omnibus piis incumbit ut sibi caveant, et quamvis doctrinam diligenter examinent ne falsa forsan proveris suscipiant, quisq; debet suæ fidei, suoque judicio divinitùs inspirato, non exaltevius nutu & arbitrio pendere.* Whitak. contr. 1. q. 5. de interp. Script. Consul Dav. de judic. et norm. fid. cap. 25. &c.

ble for such men to mistake; It is a most dangerous thing *to have mens persons in too much* [b] *admiration*, as the Apostle saith, *Jud.* 16. You know who tels us, That *we know but in part*, 1 Cor. 13.12. The best are *imperfect* in knowledg, the most learned, [c] and holy Martyrs, every man hath need of his *allowance*, they are but men, and in that *subject* to errour, though these things may afford *probable* conjectures, that what they hold forth is a truth, yet these are not *infallible* evidences. Indeed, there is *much* to be given to men of learning and piety, but we must not *tye* our *boat* to their *ship*, wee must not, as the phrase is, pin our *faith* upon their sleeves, wee must not *subject* our judgments, *resolve* our faith into their *authority*, this is to make men *masters of our faith*, this is a *shread* of that Garment, whereby *Babylon* is distinguished; a mark of the *Roman* Antichristian Church, to resolve our *faith* into the *authorities* of men, & though it be not required of you, yet it is no less done (though more finely done) by many, then by those of whom such *implicite* faith, & blind obedience is required.

b *In doctrina investiganda non solum alienis, sed suis utendum oculis.*

c *Quanto ingenio Origenes et Tertullianus, quanta doctrina, quàm singulari eloquentia imbuti fuerint, omnes intelligunt; adeo ut alter Græcorum, alter Latinorum Princeps habitus: atqui isti in errores multos inciderunt, et qui pertinaciter eorum sententias defenderunt, hæretici habiti sunt, et Tertullianistæ, Origenistæ appellati,---&c.* Reinolds *cont. hæres. c. 11. etiam cens. Apocr. præfect.*

It

It is my exhortation and your *duty*, t
labour to maintaine your Christian free
dome: It was *dearly* purchased, and mer
cifully bestowed on you; and therefor
should not be *weakly* lost, nor yet *wilfull*
maintained. It was given in *mercy*, an
must be kept in *judgement*: you ought t
use the judgement of discretion in reject
ing and embracing doctrines, yet with
discretion; wee must neither *subject* our
selves to the doctrines and *determination*
of men, though learned and holy men
with *blind* judgement, nor are we to re
ject them with a perverse *will*: And this
is all I shall speake to the second *branch*
of this exhortation, and of maintaining
of our Christian liberty. Wee come to
a third, which is no lesse *necessary*: and
that is,

3 Beware of *abusing* of it. Christian
liberty is a *precious* thing; and the more
precious, the more care not to abuse it;
precious things doe use to be *commended*
to us with words of Caution; Christian
liberty is a *precious* thing, you see it was
dearly purchased, and mercifully *bestow*
ed upon us, and therefore let me *subjoyn*
this Caution, and so conclude. Beware of
abusing of it. Now that I may not speake

c Sancti qui dem fu erunt, sed tam. abo mines, af fectus suos habuerunt, & ἀνθρω πινα τιθα. pessi sunt. Whitak. contr 4 q. 4. p. 396, 397. Vid. Daven. de judic. & norm. fidei. cap. 25. De judicio privatorum quod prae tendunt Sectarii occurrit.

in the ayre, there are fixe wayes where-
by Christian liberty is abused.

1 Wee abuse Christian liberty, when
in the use of it we *scandall* others: liberty
was purchased for the *comfort* of our
selves, not for the affliction of others;
they abuse it indeed, who so use it, as to
others *affliction*. We reade of some young
Christians of *Corinth* would eat meat
offered to Idols, to that end onely to *show*
their liberty: But the Apostle tells them,
1 Cor. 10.24. *All things are lawfull for
me, but all things are not expedient.* And
Saint *Paul* is frequent in instructing
them, how to exercise Christian liberty
in case of *scandall*, Gal.5.13. *Brethren,
you have been called unto liberty, only use
not liberty for an occasion to the flesh, but
by love serve one another.* Christ hath ta-
ken off our former yoke of bondage, not
that wee should be more *wanton*, but
more *carefull*: Indeed for the *comfort* of
our selves, but not to *destroy* another, as
the Apostle argues, 1 Cor.8.11. *Through
thy knowledge shall thy weak brother perish
for whom Christ dyed*, &c.

But I shall hasten to a conclusion, and
therefore will *sum* up all in a word.

4 There

2 There is a *second* way, whereby we doe *abuse* our Christian liberty : and that is when we *use* it to *superstition*, many will say they have Christian liberty : and therefore dare *venture* upon any *observations*, customes and gestures, although never *warranted* by the Word : this indeed is Christian licentiousnesse, not Christian liberty ; Christian liberty is yet a bounded liberty, bounded with Laws and Rules : but these are men within no bounds, and therefore Libertines.

3 We doe *abuse* it when wee make *void* the Law of God, as I have shewed you at large, when wee shall *judge* it our liberty to be *exempted* from duty : which indeed is true *bondage*, no Christian liberty. The *liberty* of a Christian lies not in *exemption* from service, but in *service* : and surely that man is yet in *bondage*, who doth not judge *service* his liberty.

4 When wee give too much *scope* to our selves in things that are *lawfull*. It is an *easie* thing to *runne* from use to abuse : of such men *Jude* speakes in the 4 verse of that Epistle : *There are certaine men that turne the grace of God into wantonnesse.*

5 When wee doe *use* it *unduti*fully in denying the *obedience* to *lawfull Authority* in things *lawfull* upon pretence of Christian *liberty* : which is indeed to make the *world* levell, and throw downe all *lawfull* Authority.

6 When wee will be *tyed* to nothing, *bound* to nothing but what our owne spirits *incline* us to : of which I have spoken at large : and therefore I shall *conclude* all with the *words* of the Apostle, in the 1 *Pet.* 2 16. *You are free, yet use not your liberty for a cloake of maliciousnesse, but as the servants of God.*

FINIS.

A Preface to the enſuing Diſcourſe of the Learned *John Cameron*.

Chriſtian Reader,

GOodneſſe *and* light *are of a* diffuſive *nature*; Birds *when they come to a full* heape *of* corne, *will* chirp *and call in for their fellowes*; *After much* ſearch *I* think *I have found* a full floore, *and have* unlock't *the doores*; *and* brought *it forth to* invite *others to* feed *upon it. It is a* Diſcourſe *of that* Learned *and famous* Divine, Mr. JOHN CAMERON, *Concerning the* three-fold Covenant *of God with man. It is the* Key *to the* Goſpel, *and the beſt* reſolver *that I have met with all of* thoſe intricate Controverſies, *and Diſputes concerning the Law*; *we reade often in* Scripture *that the* Law *was a* Covenant, *and more frequently among* Divines, *that we are* free *from the* Law *as a* Covenant; *but to tell us what* Covenant *this was*, *hath* been *the* worke *of many*; *that it was* not *a* Covenant *of works*, *I have* ſhewed *at large in the* foregoing *Diſcourſe*; *and if*

Bonum eſt diffuſivum ſui.

Invidendo alienum bonum, ſuum facunt ſupplicium, qui gaudendo ſcilſent ſuis peculium: nam tolle invidiam; & tuum eſt quod habeo; tolle invidiam, & meum eſt quod habes. Aug. Charitas eſt fur fideliſſimus et innocentiſſimus, quia omnia bona

roximorum ſua facit, neque; tamen illi adimit. Pariſ.

a Covenant *of* Grace, *how are we ſaid to be*
freed *from it* ; *in this* enſuing *Diſcourſe*
this doubt *is reſolved* ; *and being thereby*
in ſome good meaſure ſatisfied *my ſelfe*, *I*
have here annexed it *to do the like for thee.*
It was firſt written *in* Latine, *and for* their
ſakes *who underſtand not that Language*, *I*
thought *good not onely with* Sampſon, *to*
impart *the ſweetneſſe*, *but*, *which was more*
then he would do, unfold *the* Riddle *alſo*;
and to render *to you theſe* excellent *labours*
(*too precious to be any longer* concealed, *or*
hid under the ſhell *of an* unknown *tongue*)
in your own native *language*. *In which* (*ſo*
farre as that reſtraint *would not* darken *the*
ſenſe) *I have kept me to the* propriety *of*
the Language. *I will keepe thee no* longer
off, *but ſhall now give thee leave to* feaſt
thy ſelfe upon his plenty, *by which* (*as by all*
the labours *of the Saints*) *that thou may*
grow *up in* light, *and* love; Grace *and* life
is the earneſt prayer *of him.*

Who is not his *own*, if not *thine*
in the ſervice of Chriſt,

S. B.

CERTAIN THESES,
or,
Poſitions of the Learned JOHN CAMERON, Concerning the three-fold Covenant of God with Man.

1 *Theſis.*

TWofold Covenant. (Abſolute.

GOvenant in Scripture, doth ſometimes ſignifie the *abſolute* Promiſe of God, without any *reſtipulation*; as was that *Covenant* which God made with [a] *Noah* preſently after the Floud, freely *promiſing* never to deſtroy the world againe by water; of this kinde [b] is that *Covenant*, in which God promiſeth to give unto his *Elect*, faith and perſeverance: to which *promiſe* there cannot be *conceived* any *condition* to be annexed, which is not *comprehended* in the promiſe it ſelfe.

[a] Gen 9. 11.

[b] Heb. 8. 10

2 *Theſis.*

But it often falls out that the name of *Covenant* 2 Conditionall.

God's love is twofold, antecedent, and consequent.

Covenant is so used in holy Scriptures, as it is *evident* thereby is signified the free *promise* of God; yet with the *restipulation* of our duty, which otherwise, though there were no such *intervening* promise, it might both *be required of* God, and also (if it so pleased God) ought to be *performed* of the creature.

3 *Thesis.*

This *distinction* of the Covenant, doth *depend* upon the *distinction* of the love of God, and for there is *love* of God to the creature; from whence every thing that is good in the *creature* hath wholly flowed, and there is the *acquiescent* love of God in the creature; and this the creature hath received; not for any thing from itselfe, but from God, as it was *loved* with that *first* love of God; that love, for better understanding, wee call Gods *primary* or antecedent; this, Gods *secundary* or consequent love: from that wee say, doth *depend* both the *paction* and fulfilling of the absolute *Covenant*, from this depends the fulfilling of that *Covenant*, to which is *annexed* a restipulation, not so the paction, for that we say, *depends* on the first love.

4 *Thesis.*

4 *Thesis.*

For in the *absolute* Covenant, there is nothing in the creature that doth *impell* God either to *promise*, or to *performe* what he hath promised; But in that *Covenant* to which a *restipulation* is annexed, God doth *fulfill* what hee hath promised, because the *creature* hath rendered what is required; And although God hath made such a *Covenant*, wherein he hath *promised* so great things, upon *condition* of mans performance, yet all this proceeds from the *antecedent* love of God.

5 *Thesis.*

So great things, I say, because to *prescribe* a measure of reward, is an *action* of a most free will not of Gods nature. 17. when yet d to *render* any thing in *reward* of due service from the creature, and to *promise* that, doth altogether belong to the *consequent* love of God, which is not onely *voluntary* love, but a *naturall* property in God, who of his owne proper nature doth *incline* to the *reward* of good, as to the *punishment* of evill; when the antecedent love of God is altogether voluntary.

a Mat. 10. d Heb. 6. 10.

6. Thesis.

VVe are here to treat of this *Covenant*, to which is annexed a *restipulation*; and because it is not one *simple* Covenant, we shal distribute it into its *severall* kinds, and we shall strictly *examine* what doth *agree* to every kinde, and in what manner they *differ* among themselves.

7 Thesis.

Wee say therefore there is a *Covenant* of Nature, another *Covenant* of Grace, and another *Subservient* to the Covenant of Grace; (which is called in Scripture, the [e] *Old Covenant*) and therefore wee will deale with that in the last place; giving the *first* place to the *Covenant* of Nature, and of *Grace*; because they are the chiefe, and because they have no respect to any other Covenant, although we doe not deny the *Covenant* of Nature, in this corruption of our nature, to be *subservient* to the Covenant of Grace, as it doth *inflame* the minds of men with the *desire* of it: vvhich thing yet it doth by *accident*: Seeing this is not the *Scope* of that Covenant, of which we shall speak more largely [f] hereafter.

Condition-all Covenant is threefold.

[e] Heb. 8. 13.

[f] 48 Thes. &c.

8 Thes.

The agreement between the Covenant of Grace and Nature.

The *Covenant* of Nature, and the *Covenant* of Grace doe agree.

1 In the *generall* end; Gods *glory* being the *end* of both.

2 They *agree* in the *persons* Covenanting, who are *God* and *Man*.

3 They *agree* in the *externall* form, in that a *restipulation* is annexed to the both.

4 They *agree* in the Nature, in that both are *unchangeable*.

9 Thesis.

The difference.

They differ, 1 In the *speciall* end; for the *end* of the *Covenant* of Nature, is the *declaration* of Gods justice, but the end of the *Covenant* of grace, is the *declaration* of his mercy.

2 They *differ* in the *foundation*; for the *foundation* of the Covenant of Nature, is the *creation* of Man, and *integrity* of mans nature; but the *foundation* of the Covenant of Grace, is the *redemption* of man by Christ.

3 They differ in the *Quality*, and *σχῆμα*. manner of the *Persons* covenanting; for in the *Covenant* of Nature, God the *Creator* doth require his *due*, or right, of man pure and perfect; but in the *Covenant* of Grace, God as a *mercifull* Father doth *offer* himselfe to a sinner, *wounded*

ded with the conſcience of ſinne.

4 They *differ* in the *Stipulation*; In the *Covenant* of Nature, *naturall* righteouſneſſe is *required*, but in the Covenant of Grace, *faith* alone is required.

5 They *differ* in the Promiſe; In the *Covenant* of Nature, *eternall* and bleſſed life is promiſed, but yet an *animall* life, to be lived in *Paradiſe*: but in the *Covenant* of Grace a *heavenly* and ſpirituall life is promiſed.

Gen. 2. 9.

6 They *differ* in the *manner of Sanction* or ratification. In the *Covenant* of Nature there vvas no *Mediatour*; hence the Covenant of *Nature* was not promiſed before it was *publiſhed* But the *Covenant* of Grace was firſt *promiſed*, and long after was *publiſhed* and ratified in the *blood* of the Sonne of God.

10 *Theſis.*

The difference between juſtice and faith.

Juſtice and Faith doe *differ*; as *giving*, and *receiving*, for *Juſtice* gives to God (his due), *Faith* receives (from God what is not our due); *Juſtice* is placed in the *mutuall* Love of God, *Faith* in the *perſwaſion* of the love of God But yet theſe are *joyned* in an unſeparable tye: yet ſo, as *Faith* doth precede, *Love* doth follow; *Faith* is the Cauſe, *Love* the effect.

In-

itiall and weake Faith, begets love, ough leſſe fervent: *Perfect* and com- eat faith, begets *burning* affections; erefore righteouſneſſe, or *juſtice* pre- *ppoſeth* (as they ſay) faith: and on the ntrary, *faith* doth neceſſarily *conclude* or preſuppoſe) love, as the conſe- ent of it.

11 *Theſis.*

VVhence there ariſeth a threefold *eſtion*, neither unprofitable, nor diffi- ult to unfold. 1 Why in the *covenant* f Nature God doth not in expreſſe armes requi e faith, but obedience and ve? 2 By what right *faith* and juſtice, righteouſneſſe are *oppoſed* in the *cove- ant* of Grace, ſeeing they cannot be ſe- arated? 3 Whether, and how that *aith* which *exact* juſtice doth preſuppoſe the *covenant* of Nature, doth differ rom that *faith* which God requires in the ovenant of Grace?

12 *Theſis.*

Why God doth not require faith from *Adam*.

To the firſt *Queſtion* we anſwer. That God never did *require* faith of man, ſave nely by conſequence.

Firſt of all, becauſe there was not any o much as *probable* cauſe given unto man, of *diſtruſting*, in the leaſt, the love

(and

And why he exacteth it of us.

[and favour] of God ; for as much a
sin had not as yet set *footing* in the world
quite otherwise it falls out in the Cove
nant of Grace, vvhich is made wit
a *conscience* terrified with the sense of sin
and which is able no otherwise to *rais*
up her selfe, then by *hearing* that ther
is nothing at all that is *required* of her, bu
onely *faith* ; that is, onely to *perswade* he
selfe, that she is *precious* unto God, an
accepted of him.

Secondly, in the *Covenant* of Natur
is considered vvhat it is that man is in
debted unto God, and that is *exacted*
him * according to the *strictnesse* and *r*
gour of justice (for it is *Justice* and *Hol*
neſſe, that he oweth.) But now in th
covenant of Grace [is considered onely
what God *reconciled* in his Sonne, is wi
ling to make tender of to man, and tha
he *tenders* freely.

* κατὰ τὸ ἀκριβοδίκαιον.

13 *Thesis.*

How faith and righteousnesse (or justice) are opposed in justification.

To the second *Question* wee answer
that *faith* in the *covenant* of Grace is n
therefore *opposed* to the *righteousnesse*
man; Because formerly they vvere n
able to *consist* together ; or for that the
could not *be* together (yea verily as ha
beene said, they mutually grant an
de

yeach other) but because in one and
same *Court* (as wee may so speake)
y cannot *concur* together to the *justi-*
g, or acquitting of a man ; for in the
rt of Justice, in which it is so called
tice, from the Covenant of Nature ;
her the *just* man is *acquitted*, or the
just man is *condemned* : Neither is it
e *directly* questioned, vvhether hast
ou *believed* that thou art *precious* unto
d; but whether hast thou *loved* God?
hereas in the *Court* of Mercy this is
ot [primarily] and properly *demanded*,
hether hast thou *loved* God ? but, whe-
er or no, hast thou *believed* ? and if thou
ast *believed*, thou shalt thereupon be *ac-*
quitted ; and if not, thou art then imme-
iately *bound* over to the *Court* of justice
there to answer it.]

14 *Thesis.*

To the third *Question* wee answer : (The a-
That *faith*, which the exact *Justice* of greement
man in the covenant of Nature presup- of the faith
poseth, in this agreeth with the *faith* of *Adam*,
which is *required* in the Covenant of and of
Grace, in that both are from God; both ours. The
are a *perswasion* of the love of God, both disagree-
doe *beget* in man the *mutuall* love of God; ment.
because *faith* abounding, love also abound-
eth,

eth; and *faith* langu-ſhing, Love do
languiſh; and *faith* extinguiſhed, Lo
alſo is extinguiſhed. But they *differ*, firſ
in the *foundation*; for the *faith* which th
juſtice of Nature doth *preſuppoſe*, is *fou*
ded upon the title of a *perfect* Creatur
and therefore, now it hath no *place* ſinc
the fall of *Adam*; for although God do
love the creature in it ſelf; yet as it is *co*
rupt with ſin, ſo he *hateth* it: no one there
fore is able to *perſwade* himſelfe that he
beloved of God, upon this *title* as hee is
creature, (for as much as all have ſinned
and ſo (by conſequence) neither can h
truly, nor yet ſo *perſwade* himſelfe that he
loves God. But the *faith* of which men
tion is made in the *covenant* of Grace,
founded upon the *promiſe* made in Chriſt
Secondly, notwithſtanding both are fro
God, yet the *faith* which exact juſtic
in the *covenant* of Nature preſuppoſes,
from God (as the Schooles ſpeakes) b
way of Nature: whereas the *faith* whic
is required in the *Covenant* of grace,
from God too; but ſo as by vvay o
ſupernaturall grace. Thirdly, the *juſtic*
which the faith of Nature doth bege
vvas *mutable*; becauſe the *faith* fro
whence that Juſtice or *Righteouſneſ*
cr

id flow, did *depend* upon a *principle* of
ture, mutable: But the *holineſſe* which
e *faith* of the *covenant* of Grace doth
get, is *eternall* and immutable, as pro-
ding from an *eternall* and immutable
inciple; to wit, the *Spirit* of Grace.
ourthly, the *juſtice* which the *faith* of
ature doth beget, notwithſtanding it
as *perfect* in its kind; yet in the *nobility*
nd excellency of it, it *fell* much *below* that
lineſſe which is begotten by the *faith* in
hriſt. And whereas even the moſt *holy*
this life doe fall farre *ſhort* of that *origi-*
all juſtice (or righteouſneſſe,) this ſo
mes to paſſe from the penury and
antneſſe of faith; but here in this place,
e doe underſtand *faith* in the moſt *emi-*
nt (and ſuperlative degrees of faith;
ch as it ſhall be hereafter) in the life to
ome.

15 *Theſis.*

Here againe two *Queries* may be pro-
ounded, the firſt is this: 1 If the *holi-*
ſſe and faith of *Adam* was *mutable*, how
ight he be ſaid to be *ſecure*? And then
the ſecond place: 2 After what man-
er *holineſſe* may be ſaid to be the *effect* of
ith ſo *united* to it, that it can be by
o meanes *ſeparated* from faith; ſeeing
that

that [hereafter] in the *life* to come, then is no *place* for faith, in which yet there the greateſt *holineſſe*.

16 *Theſis.*

To the firſt *Query* we anſwer. It ſhould once *ſteale* into the minde of *dam*, who was wholly taken up with th *ſenſe* and admiration of the Divine goo neſſe,

17 *Theſis.*

To the ſecond *Query* wee Anſwe The *perſwaſion* of the *love* of God (whi in this place wee call *faith*) was eith founded upon a *Promiſe*, but ſuch as w not yet *fulfilled*; or elſe it was found upon the ſenſe of a *Promiſe* that was *fulfilled already*; This latter hath its pla *chiefly* in the *life to come*; the former *this life* alſo; which therefore the Ap ſtle calls [a] the [b] *ſubſtance of things hop for*; *the* c *evidence of things not ſeen*; a *this* is *properly called faith*, and is th which is required in *juſtification*.

18 *Theſis.*

Although that be true *which* wee h ſaid concerning the *difference* of the p *miſe* annexed to the Covenant of N *ture*, and the Covenant of *Grace*, yet

[a] Heb. 11. 1
[b] ὑπόστασις.
[c] ἔλεγχος.

ſome *obſcurity* that is in it, there is need that we explain it.

19 *Theſis.*

We doe therefore define *heavenly life* to be *that*, *which Chriſt now liveth in the heavens*; which is therefore called *Heavenly*, becauſe the firſt *authour* of it is d the *Heavenly man*: and that (on the other hand) wee call an *animall life*, which *Adam* lived before his fall, in *Paradiſe*; not differing at all in *intenſion*. but in *extenſion* onely, and *duration* from that *life* which was to be *perpetuated* according to the *perpetuating* of his obedience; and ſo would have *redounded* unto all his *poſteri*ty; like as that *Heavenly life*, the poſſeſſion whereof Chriſt is now entered into, *doth belong*, by right *of adoption*, unto all *us* who *believe* in Chriſt.

The difference betwixt an animall life and a heavenly: [d] 1 Cor. 15. 47. 48.

20 *Theſis.*

The *covenant* of Grace either is conſidered as being *promiſed*, or as being *openly* and *fully promulged* and confirmed; it was *promiſed* to the Fathers; firſt, to *Adam* [e], then to the *Patriarchs* [f], and afterwards to the *people of Iſrael*; but it was openly and fully promulged, *Now when the fulneſſe of time was come*, Gal. 4. 4. [g] 1 Pet. 1. 12.

The Covenant of Grace is conſidered two manner of wayes.

[e] Gen. 3. 15.
[f] Gen. 12. 15.

21 *Theſis.*

21 *Thesis.*

How Christ was a Mediator under the old Testament.

Which we do [thus explaine]: 1 The *foundation* and the *Mediatour* of the Covenant of Grace is our Lord Jesus Christ; but either as one to be *incarnate*, to be crucified, and to be raised from the *dead*; or as one *being* incarnate, *being* crucified and *being* truly raised from the dead.

g Acts 14. 12.
h Heb. 13. 8.

g for never any had his sinnes *remitted*, but in him *alone*, who is yesterday, and to day and for ever, *Jesus Christ*, *true* God and *true* man. Therefore although hee was God *only* before his *incarnation*, notwithstanding *hitherto* hee was no other wise a *Mediatour*, then as God *about* to take upon him *our flesh*, and in it to *performe* the whole *mystery* of our *Redemption*; and hence it is, he is called the *Lambe of God*, *slaine from before the foundations of the world*; and the *Fathers* were *saved* by his *Grace*, even as we *our selves are*.

The difference of the Mediation of Christ under the Old Testament, from that under the New.

22 *Thesis.*

But although the *Sonne* of God, before he *manifested* himselfe in the *flesh*, was in Gods account (*to whom future things are present*) therefore a *Mediatour* because *come*, and therefore *truly* through him were sinnes *remitted*; By *his Spirit* di-

me-

men both *teach*, and were *taught*; the *Church* by him was rightly *governed*; howbeit, the way and manner of his *mediation* was *propounded* at the *first* more *darkly*; *afterwards* the force and efficacy of it became yet lesse: and *lastly*, it redounded but to *very few*.

23 *Thesis.*

The way of it under the Old Testament, was most obscure.

To *these* we will speake *severally*. Before the *first* coming of *Christ*. That the way and manner of his *mediation* was *propounded* more *obscurely*, doth appeare from *hence*, viz. The *reading* of the Bookes of the Sacred Volume, called the *Old Testament*; in which are handled [those things] concerning the *person* of *Christ*, concerning the way and manner of his *execution of his office* of *Mediator-ship*; and herein also is handled concerning the *Office* it selfe of *Mediator-ship*, and the *benefits* that flow from *thence*.

24 *Thesis.*

For his Person is described more obscurely.

That his person is described *obscurely*, appeares *herein*: that although it was *clearly* signified, that hee should be *true man*, and that also he is *true God*; yet the *conjunction* of these two *Natures*, into a *unity* of *Person*, and the *speciall designation* of him from the *circumstances*, is not

ſo *openly* propounded, as that it could be an eaſie matter for the *faithfull*, hereby to be able to attaine to ſuch a [*diſtinct*] *knowledge* of Chriſt, as *we*, who live under the *New Covenant*, *now promulgated* and *ratified* in the *death* and *reſurrection* of Chriſt, doe *now* attaine unto; hereto belongs it, that his *Perſon* is ſo frequently ſhadowed out unto us under *Types* and *Figures*. Neither is it held forth to be *look't upon*, but as *through a vail*.

25 *Theſis.*

The way of his Mediation.

So alſo, the way and manner of his *Mediation*; wee have it ſometimes laid downe, onely in *generall termes*, *ſeldome* have we it deſcribed more *particularly*; we have it very *often* ſhadowed [out unto us] but in *Types* and *Figures*.

26 *Theſis.*

The offices and the benefits.

The *ſame* courſe hath the *Spirit* of *God* taken, in deſcribing his *benefits* and his *office*; *often* are they ſignified by *words*, but [then] more *darkly*, often are they ſhadowed out unto us, but by *Types*.

27 *Theſis.*

The *Types* vvhereby the *Perſon of Chriſt* is deſcribed unto us, are either *men* or *things*; but thoſe whereby the *manner* of his *Mediation* is diſcribed, are the *Sacrifices*;

Sacrifices; and the *Benefits*, they are ſignified out unto us by *earthly benefits*, [as namely] by *freedome* from the *Egyptian bondage*; *by entrance into the Land of Canaan* [and the like] and ſo the *Prophets* by the ſhadowes of *earthly bleſſings* did expreſſe *all things*; yea verily our Lord *Jeſus Chriſt himſelf* to his *Sermons* made an *addition* of *miracles*, (that they might ſerve) not onely to the *confirmation* of his Doctrine[h], but alſo to the *figuring* out of thoſe things unto us, in the *cures* that he wrought upon the body, which he was ready to *confer* upon us, in the *procuring* the welfare of our ſoules.

h Mat. 8. 17.

28 *Theſis.*

The divers degrees in this obſcurity.

But in that *obſcurity*, it will be behovefull for us to *obſerve* the ſeverall and diſtinct *gradations*. Before the Law given by *Moſes*, the *promiſe* was more *obſcure*; and when the *Law* was given, unto the *times* of the Prophets, it was *ſomewhat* clearer: from the times of the *Prophets*, unto *John* the Baptiſt, clearer yet; upon the preaching of *John* the Baptiſt, it was now *manifeſt*; and moſt of all *manifeſt*, vvhen once our Lord Jeſus Chriſt ſucceeded *John* [in priſon] who did both *execute* and promulge the *counſell* of the

Father, concerning the *restauration* of his Church; whilest hee was in the *executing* of it, lesse clearely; after he had *executed* it, most clearely: first, to his Apostles after his resurrection, and then after his *ascension* into Heaven by the *solemne* mission of the Holy Ghost, [i] of which in its place.

[i] Vid. Disp. 1. Thes. 36. & seqq.

29 *Thesis.*

But here it will be *demanded*, In the first place, why those things were *propounded* more obscurely: secondly, why so much the more *obscurely*; by how much the times were fartheſt *distant* from the *coming* of Christ. Thirdly, in what sense the *faith* of the Fathers might be said to be *saving* faith, seeing that Christ was *more* unknowne to them, then unto us.

30 *Thesis.*

Why that Mediation was propounded more obscurely.

To the first we Answer; That those things were *propounded* more obscurely. First, because they *were* to come; and *prophesies*, before the completion of them, ought to be more *obscure*, at least as *respecting* their *manner* of fulfilling, especially when it is done *amongst* those by whom they were to be *fulfilled*. Secondly, [k] the *Church* was then *raw* and in her *infancy*; she had not as yet *attained* to

to her ripe age, God so *ordering* the *matter* as best seemed him, in his great Wisdome. Thirdly, for that it was meet to *referre* the cleare *manifestation* of this Mysterie, for *Christ* the great *Prophet*. Fourthly, [l] for that their *minds* were to be held up in *expectation* of Christ: but *now the hope which is seen is not* hope: in a way not much unlike to this, is our condition in the life to come, *propounded* to us here more obscurely. [l] Gal. 3. 23

31 *Thesis.*

Why the more obscurely by how much the more remoter (farther distant) from the time of the fulfilling of it.

To the second we *Answer*: This *mystery* was by so much the more *obscurely* propounded, by how much the time was farthest distant from the *coming* of Christ. First, because by how much *nearer* the coming of Christ was at hand, by so much the *more earnestly* ought the minds of men be *stirred* up in expectation of his coming. Secondly, because by how much those *times* were *farthest* off from the *coming* of Christ; by so much was God *pleased* more *clearely* to manifest himselfe for others reasons also: he *called* upon them from Heaven, he *spake* unto them by his *Angels*, &c. And by how much *nearer* yet the times *approached* to the comming of Messiah, by so much the lesse

leſſe *clearly* for thoſe very reaſons, was he *pleaſed* to *manifeſt* himſelfe to men, and therefore they were to make up this *defect* (as I may ſo ſpeake) after ſome other manner. Thirdly, the *Church*, looke by how much ſhe is the *nearer* to her *beginnings*, ſo much the more *imperfect* is ſhe; and therefore to be *inſtructed* after a more imperfect manner. Fourthly, *before the Law given*, the *ſenſe* of ſin was not ſo *ſharpe*; *the Law once given*, it became *now ſharper*, yet ſo as it was to be moſt of all *ſharpe* and *piercing then* at *length*, when the *Law* was to be *expounded* by the *Prophets*; and when the *truth* of thoſe *threats* annexed to the *Law*, ſhould by *experience* it ſelfe, be more evidently *made good* upon them by ſo many *calamities*. Fifthly, for that, *before* the *Law given*, the people had not as yet *undergone* the *yoke* of the *law*; (*which*, what it is, we ſhall afterwards *declare* in *Theſ.* 60. and thoſe following.) After that the *Law being given*, they had *undergone* it, being but as yet *newly* entered into the Covenant, they were not *ſenſible* of the burden of it, [on the *ſudden*;] untill, in *proceſs of time*, having by *experience* learned, as alſo having beene *warned* by the *Sermons* of the *Prophets*, at length, when it vvas *late firſt*,

they felt the *weight* and *burden* of it; whence wee conclude, that the *Doctrine* concerning the *myſtery* of our *Redemption*, as much as concerns the *perſpicuity* and *clearneſs* of it, was not ſo neceſſary *before* the *law given*, as *now* that the *Law was given*; nor *now* the *law* was given, as in the times of the *Prophets*; and neither yet ſo neceſſary was it; in the times of the *Prophets*, as it was in the *time of Iohn the Baptiſt*. Sixtly, in as much as it was but *agreeable* [unto *Nature*] that *thoſe times* ſhould be ſo much the more *obſcure*, and *darke*, by how much farther they appeared at *diſtance* from the *riſing* of the *Sunne of Righteouſneſs*.

33 *Theſis.*

To the third we anſwer. The *meaſure* of *faith* to be the *Word* of God: and ſo, that to be *true* and *ſaving faith*, which beleeves all thoſe things, that have beene *revealed*, and *in* the ſame manner as they have beene *revealed*, and therefore the *faith* of the *Fathers* to have been *ſaving faith*, as being that which *did believe* all thoſe things, which in *thoſe times* it pleaſed *God* ſhould be *revealed*; and it did *believe* them alſo after the *ſame* manner, wherein they were by God *revealed* unto them

them, and we count [not that faith, but] a *ſacrilegious audacionſneſſe*, for any man to be *wiſe above the Word of God*; and to attempt to *know thoſe things which God* on *ſet purpoſe* hath propounded to us more *hidden* and *obſcurely*.

33 *Theſis.*

The efficacie of Chriſt promiſed, was leſſe then of Chriſt bestowed.

That the efficacy of Chriſt *promiſed*, was leſſe then of Chriſt *exhibited* by many degrees. Firſt, *remiſſion* of ſinnes although it was *certaine* with God, yet it was *leſſe perceived* by reaſon of the *cloud* of the *law*, *hanging* [as it were] *between*. Secondly, though it was *perceived*, it afforded leſſe *comfort*, by reaſon of the *weak ſenſe* of ſinne (which needs muſt be ſuppoſed to be in *them*, to whom there doth not as yet *appeare* ſo *great* a *neceſſity* of hearing of it *exipated* by the *death* of the *Son* of *God*) I ſay, *leſſe comfort* by reaſon of the *weake ſenſe* of ſinne, and the *dimmer knowledge* of that *glory* and *life* which doth attend upon *remiſſion* of *ſins*. Thirdly, the *Spirit* was poured forth in *ſcant meaſure* on the *faithfull* [of old,] as being a *benefit* to be referred till the *times* of *Chriſt*, [m] who, it was meet, ſhould *firſt* of all receive into his *humane nature* all that *boundleſſe meaſure* of the *Spirit*,

m Iohn 3, 34.

ſpirit [n], and ſhould from *thence* derive *unto all us*. Moreover, ſeeing the *be-* *n* Iohn 1. 16.
fit of Chriſt, was in thoſe times *leſſe known* unto them; needs, by ſo much *e leſſe inflamed* muſt they be vvith the *ve* of *God* and *Chriſt*. Fourthly, the *ſpi-* *t of bondage* then *reigned*, becauſe the *ke* of the *law* was yet *untaken off*. Fifth- *y*, they were not carried on in a *direct* *ourſe* to *remiſſion* of ſinnes, as appears *y* the *forme* of the *Covenant*, firſt enter- *d* into at the *Mount Sinai*; afterwards *frequently rehearſed* in the *Sermons* of *e* Prophets. Sixthly, then the *ſenſe* of life to come was more *obſcure*; as is e- *ident*, from the more *obſcure* mention *at* is made of it in the old Teſtament, *d* from the *horrour* of Death, which *emeth* to have *reigned* in them vvho *ved* before the *ſanction* of the *New Co-* *enant* in the blood of Chriſt. Seventhly, ſeemed not the Fathers had *attained* to *at* ſame *pitch* of glory wee doe now *at-* *in* unto who *dye* in Chriſt. Firſt, for it *as* behovefull, that *Chriſt* ſhould him- Heb. 10. *lfe* firſt *enter* in thereat. Secondly, be- 20. Heb. 9. 8. *uſe* vvhile the firſt *Tabernacle* vvas *anding*, the ſecond was not yet *unlocked*. *hirdly*, for that there *ought* a certaine

proportion

proportion and reſpect to be had, betweene the *ſenſe* of the life to come, in this life in thoſe that are *grown* up; and betwee the *fruition* of the ſame in the life come; but this *ſenſe* now in them vv *weaker*, and much more *obſcure*, then this day it is under the New Teſtamen

a Heb.11. 39,40. Fourthly, [a] they vvere not to be ma *perfect* without us: even as wee our ſelv are not to be made *perfect* before th bleſſed day of the *ſecond coming* of Chri (wherein the *body* of Chriſt, that is, t *Church*, ſhall be all over *abſolutely* pe fect) although wee doe *conſtantly* affir that the *Fathers*, now that they are *ſet* liberty, out of this *priſon* of the body, d now *participate* of a bleſſed life; yet t

b Heb. 8.6. we [b] *doe* affirme moreover, it to be *fa* leſſe excellent, then was that, where our Lord *Jeſus* Chriſt himſelfe did fi participate.

34 *Theſis.*

Thoſe that were partakers of Chriſt in the old Teſtament, were fewer then thoſe under the New.

The *efficacy* of the *mediation* of Chr *extended* unto fewer, being at the firſt ſtrained, and ſhut up in the *family* of Patriarchs, afterwards, as that *grew* to enlarged. It was ſhut up in the people the Jewes, this we *conceive* was done, many reaſons. Firſt, that thereby *com*

ing of Chriſt might *appear* the more And why? *llent* and conſpicuous, in the calling *he* Gentiles. Secondly, that God might *n mercy* upon all, [a] for hee hath *conclu-* a Rom. 11. all under ſin, therefore that he might 32. *e mercy* upon all. Thirdly, that hee *ht ſtand* forth a moſt *famous* Type of *ſtion* in the Jewes, and *rejection* [or re- *bation*] in the Gentiles, to wit, of the *rch* of God, and of Satan.

35 *Theſis.*

But yet as our Lord *Jeſus* Chriſt, by *ing* upon him at times *mans ſhape*, was *aſed* to *appear* unto the Fathers, that *reby* he might as it were fore-act his *ure* incarnation: ſo in like manner, but *n* of the *Gentiles*, before the coming of *riſt*, were *received* into the Church of *od*, that hereby hee might ſtand forth a *eludium* alſo, of the future calling of the *entiles*.

36 *Theſis.*

At what time the Covenant of Grace was promulgated.

Thus much concerning the *Covenant* *omiſed*. The beginning of the Cove- *nt promulged* is to be fetch'd from that *me*, vvherein Chriſt hath *fulfilled* all *ings*, which either in the Law were *ſha- wed* out, or had in the *Prophets* beene *re told* concerning him, that is to ſay,

from

from the *time* of his Aſcenſion; at w
time, being *liftedup* to Heaven, he *en*
with his *body* thereinto, and *declar'd* t
he had ſent into the *hearts* of his Apoſ
his Spirit, the Comforter, at the *feaſt*
Pentecoſt, in a *viſible* ſhape with *fiery*
ven tongues.

37 *Theſis.*

This will plainly *appear* to him that
ſerveth the *matter* and *forme* of the p
mulgation.

38 *Theſis.*

This is declared. 1. 1 For ſeeing this is the *ſumme* of
Goſpel, or *New Covenant*, that all *Mo*
call * law giving of *Ceremonies* is n
ceaſed, and ſo the *uſe* of the law, (un
whoſe *cuſtody* wee *were detained even*
the Faith, *which ſhould afterwards be*
vealed) was aboliſhed: Chriſt being n
crucified, dead and buried, and after t
received into Heaven. Firſt, that *remi*
on of ſinnes in his blood ſhould be *cle*
and openly propounded, *offered*, and
ſtowed upon all, as many as by *true* f
beleeve that this Chriſt is both Lord a
Saviour. Secondly, that the *Spirit* of
doption ſhould be *ſent* into their hea
who doe this, with firme *confidence*
minde, *acquieſce* in and *reſt* upon this
deem

er, that they no more now *ſtand* in
of the *Pedagogie* of the Law, ſeeing
are * *taught* of God: certainly that
ine concerning faith in Chriſt, could
properly be called *Goſpel* (though cal-
by that name) the *Moſaicall* worſhip
ning, and that too by the *allowance*, and
obation of Chriſt, and thoſe things
yet *fulfilled*, which are declared in the
pel, 39 *Theſis.*

This very thing *appeareth* ſo to be 2.
the *forme* of the *promulgation*; For
as that *Old Covenant* (of vvhich wee
ſpeake ſomewhat by and by) [a] was *promulgated*, not without great *pomp* in *Mount* Sinai, the people of Iſrael both *ing* and beholding it, [b] and ſwearing: ſo this *New Covenant* alſo fell out *promulgated* upon a ſet and *ſolemn* in a *convention* of almoſt all nations, great *ſplendour*, ſo as it was, upon *feaſt* day of Pentecoſt.

[a] Exod. 19. 20.

[b] Exo. 19. 8.

40 *Theſis.*

3 And certainely, before that day, 3.
Doctrine of faith was ſuch, as men
ſeeme rather to be *called* to the King-
e of God which *ſhould* come, then
e commanded to reſt *ſatisfied* in the
ent *ſtate* of things: that wee *aſcend*
no

no higher (for the thing is clearly with
all controversie) [a] *John* the *Baptist* se
his hearers unto Christ, [b] Christ *inv*
men unto the Kingdome of heaven (t
is, the *Evangelicall* administration of
Church,) as being that, that vvas e
now at hand, and should *shortly* be, bu
yet was not *present*; yea verily, seeing
was even now *raised* from the dead,
though you heare him *openly* profes
to his Apostles, [c] *That all power was*
ven him both in Heaven and in Earth,
commanding them *to preach the Go*
unto every creature, yet he doth so
mand this, [d] as he biddeth them to
pect at Jerusalem, the *fulfilling* of the
mise concerning the *solemne Missio*
the holy Ghost [unto them] as being
deed *designed* already, but then at lengt
be *install'd* and publikely receiv'd v
extraordinary signes, whilst many sh
both *heare* it, and stand *lookers* on.

a John 1. 26,27. Luke 3.17. Mar.1.7,8. Mat. 3.11, 12.
b Mat.4. Mar.1.15.
c Mat.28. 18.
d Luke 24. 49.

41 *Thesis.*

Here [now] vvould be a fit
wherein to speake more at large conc
ing the *excellency* of this Covenant,
seeing the *matter* otherwise in it sel
not *obscure*; and in *comparing* it v
the *Covenant* of Nature, we have alre
touc

ouched many things belonging to this
lace, wee will for so long *defer* the mat-
er, untill we shall undertake to shew you
he *comparison* betweene *this* and the *Old*
ovenant, (which we call by this name
subservient Covenant) of which I am
ow *purposed* to speake.

42 *Thesis.*

The *Old* Covenant, or the *subservient* The old
ovenant, we call that, which God *entred* Covenant
to vvith the people of Israel in the what it is.
ount *Sinai*, that he might *prepare* them
or faith, and that he might *inflame* them,
ith a *desire* of the promise, and of the
Gospel-Covenant, vvhich otherwise had
ed and languished in their mindes,
hearts,] and that withall he might, as
ith a *curb* restraine them from their
mpieties, even untill that very time:
herein he was *purposed* to send his Spi-
it of Adoption into their *hearts*, and to
verne them by the law of liberty.

43 *Thesis.*

Hence we suppose, that it is not *obscure*, Why it is
hy it is by us called a *subservient* Cove- called sub-
ant, wel-neer in the same *sense*, wherein servient.
t is called by the *Holy Ghost*, the *Old Co-*
enant, not because it is the *first* (as some
oe surmise) but in that it ought to *wax*
old,

b Heb.8.13. *old*, [b] and to *give place to a better Covenant*, which is to succeed it, and so *it selfe* at length to be abolished.

44 *Thesis.*

The nature and condition of this *Covenant*, cannot be more certainly *sought*, or more *easily* found [our,] then by *comparing* it, first with the *Covenant* of Nature; and after that, with the *Covenant* of Grace: for it will so come to passe, by this *search*, that all those things being *weighed*, wherein it doth *agree* with those other *covenants*; all its *properties* will be brought forth to light.

45 *Thesis.*

The agreement of the subservient Covenant, and the Covenant of Nature.

It agrees with the *Covenant* of Nature. First, for that in both [these Covenants] the one part *contracting*, [or Covenanting] is God, the other is man: Secondly, that both have their *stipulation* or condition annexed. Thirdly, that the *stipulation* is the same, as touching the Morall law. Fourthly, that the *promise* is the same in the generall. Fifthly, for that both of them doe *lead* us unto Christ.

46 *Thesis.*

The difference.

But they *differ*. First, in that the *Covenant* of Nature was *made* altogether with *all* men, this onely with the *Israelites*.

Secondly, in that the *Covenant* of Nature was *presently* made with man, at the *instant* of his Creation, and had no *præparatories* at all unto it; the *Old* Covenant long after, and had many *præparatories*. Thirdly, that the *Covenant* of Nature doth onely binde us by the Law of *Nature* unto due obedience. The *Old* Covenant doth oblige us farther, unto *ceremonies*. Fourthly, seeing life is *promised* in both Covenants, in this, it is *designed* us, by the fruition of the land of *Canaan*, in that of *Paradise*. Fiftly, seeing both *covenants* doe lead us unto Christ, the *covenant* of nature doth not this by it self, but by *accident*, the *old* Covenant doth this by it self; for it is its true and *proper* scope: For God made not the *Covenant* of Nature with men, for this end, that being *oppressed* with the *weight* of it, they should *breath* after Christ, but the last and *main end* of it is this, that men should *render* up unto God that which is is *due*; but in the *subservient* Covenant, God requires not his *right*, for any other end then this, that men, upon *conviction* of their owne *weakness*, should flye into the *armes* of Christ. Sixtly, the *Covenant* of Nature, is founded upon the *Creation* and generall *Conservation*, the *subservient* Covenant is founded upon the *Election* of the people of

Israel. And lastly, upon their *freedom* out of Egypt, and their *conservation* in the *land* of Canaan. Seventhly, the *Covenant* of Nature was therefore made, that by it men might be *drawn sweetly*, for it was written in their hearts, but the *subservient* Covenant for this *end*, to *compell* men,
a Gal.4.24. a for it did *beget unto bondage* Eightly, the *Covenant* of Nature is *eternall*, the *old covenant* is but *temporary*. Ninthly, the *Covenant* of Nature had no regard unto *restraint* from outward impieties, neither as touching the *principall* scope of it, nor
b Exo.20. 20. yet as touching the *less principall*. b The *old* Covenant as touching its lesse *principall* scope hereunto hath regard. Tenthly, the *covenant* of Nature vvas *engraven in the heart*, whereas the old Covenant only *in tables of stone*. Eleventhly, the *Covenant* of Nature was made in *Paradise*, the *subservient* Covenant in the *Mount Sinai*. Twelfthy, there was no *Mediatour* of the *Covenant* of Nature; the *subservient* Covenant had a *Mediatour*, that is to say, *Moses*, Thirteenthly, the *Covenant* of Nature was made with man, *perfect* and in *innocency*, the *Subservient* Covenant, onely with *some part* of mankinde being *lapsed*.

47 *Thesis.*

47 *Thesis.*

Here may be asked, first of all, how we are *drawn* by the Covenant of nature unto Christ, by *accident*, for we said, but *now*, that it was not ordained *mainly* for this *end*. Secondly, how the *Covenant* of Nature may be said to *draw men sweetly*, since it doth *compell rather*? Thirdly, seeing then it doth *compell*, in what sense or consideration, as touching this part of it, it may be *distinguished* from the *Subservient* Covenant.

48 *Thesis.*

To the first I Answer. The *Covenant* of Nature *brings* men by *accident* unto *Christ*, in that it shewed what *man* is *indebted* unto God, and how *sore punishment* abideth him, who doth not *pay* this *debt*; whence it *compels* a man to *look* to the *Mediatour*, seeing hee beholds himselfe both *unable* to *discharge* the *debt*, and as *unable* every whit to *undergoe* the punishment. The Covenant of Nature leadeth unto Christ.

49 *Thesis.*

Nevertheless, it doth not this *alike* in all men, for in those who are *guided* onely by the *light of Nature*, by reason of that *ignorance* which is ingenerated in the *mind* of man; it *performs* this more *superficially* This it doth diverse wayes.

perficially and *slightly*: but *those* now who in the *word of God* doe *read* this due of *Nature*; or *hear* it *deciphered*; it doth *urge* more *strongly*: But *most of all strongly*, *those*, whose minds it doth * *besprinkle* or enlighten with a singular and *extraordinary light*, to discerne *clearly* how much it is they *owe*, and how little they have *payed*; as also how *sore a punishment* they have, upon that *account*, *demerited*.

* *Lucæ perfundit.*

50 *Thesis.*

By the Covenant of Nature, men are restrained from sinne.

Yet *this* was not the *end* of *this* Covenant; nevertheleſſe, in that the *knowledge thereof* was not wholly *blotted* out of the *mind* of *lapsed men*, *it* was so *ordained* of God for this *end*, that thereto it might be *serviceable*, both to restraine men, and to *lead* them unto Christ.

51 *Thesis.*

And also *those* very things, which by accident the *Covenant* of Nature doth *effect*, yet it doth *effect* them after another *manner*, then the *Subservient* Covenant doth.

52 *Thesis.*

And by the subservient Covenant.

For first, in that the *Covenant* of Nature doth *restraine* men from *externall vices*, this it *doth*, not for any *want* of the *Spirits* being *powred forth*, under the *New* Testament, (whereto the *restraint*, that flowes from the *subservient* Covenant did *referre*) but *this* it did, before that *fulnesse of times*, for *want* of the *Spirit*, which *those* times did *partake* of, and since the *promulgation* of the Gospel, it doth the *same* thing also, for *want* of the Spirit, which was *promised* in the *New* Covenant. But in what the *subservient* Covenant did *restraine*, that it did, because the *time* was not as yet come: wherein God would send the *Spirit of Adoption* into the hearts of his *faithfull ones*.

53 *Thesis.*

For *like as* under the *New* Testament, the *measure* of the *Spirit* is *one* in *this* life, *another* in the life *to come*; so under the *Old* Testament, the *measure* of the *Spirit* was farre *different* then from what *now* it is under the *New*: and *like as* in that *measure* of the *Spirit*, which is bestowed under the *New* Testament, seeing in *this* life it is *not* bestowed *perfect*, there is need of a *curbe* whereby the flesh might be *restrained*, which is the *Covenant* of Nature; so that *measure* which could be afforded us in the *Old* Covenant, for as much

much as it was never afforded us *perfect*, had need also of a *like curb*.

54 *Thesis.*

For this cause the *Jews*, both by the *Covenant* of Nature, *like* unto us, and also by the *subservient* Covenant, *different* from us, were *restrained* from *externall* sinnes.

55 *Thesis.*

Men are otherwise drawn on to Christ by the Covenant of Nature, otherwise by the subservient Covenant.

In like manner also doth the *covenant* of Nature *lead* us unto Christ *one* way, the *subservient* Covenant *another*; for the *covenant* of Nature *begets* and *stirres up thirst* in men; which by Christ *applyed*, either in the *promise* or the *Gospel*, is *asswaged*; but the *thirst* which the *subservient* Covenant did *excite*,, could be no *otherwise asswaged*, then by the *coming* of Christ *himself* in the *flesh*.

56 *Thesis.*

Therefore men, so farre forth as being *pressed* on by the *covenant* of Nature, they are *disquieted* with the *desire* of a *Mediatour*; yet before hee was *exhibited*, they desire onely an *Application* of Christ *promised*, but after hee was *exhibited*, they desire the *bestowing* of him *exhibited*. But the *subservient* Covenant did

did not suffer men to *rest satisfied* in Christ, as one that was *promised*, but *further* it did *enflame* them with a *marvellous desire* of his *comming* in the *flesh*. Just *thus* under the *Gospel*, the Covenant of Grace doth cast in a *desire*, not only of that *measure* of Jesus Christ, which will be *afforded* us in *this* life, but it doth also *excite* and *stirre up*, in the minds of the *godly*, a *marvellous desire* of the *dissolution* of this body, and of the *second comming* of Christ.

57 *Thesis.*

Therefore the *Jews* were brought unto Christ by the Covenant of *Nature*, after *another* manner from *what* they were by the *subservient* Covenant.

58 *Thesis.*

Whence it is that the Covenant of Nature doth compell.

To the *second*, I answer, that we *consider* the *covenant* of Nature, according to its *first institution*, when it was *instituted* with man, *entire*, and *uncorrupt*, and not according to its *accidentary* use, the *Nature* of man being now wholly *corrupted* and *depraved*.

59 *Thesis.*

To the *third* wee have already *answered*, (above, in *Thesis* 52, 53.) where wee *explained* how men might one way be

reſtrained from ſinne, by the *Covenant* of Grace, and an *other way* by the *ſubſervient* Covenant.

60 Theſis.

But becauſe wee have already ſpoken ſomewhat of the *Coaction*, that doth *proceed*, both from the *Covenant* of Nature, as alſo from the *ſubſervient* Covenant; it will, notunlikely, *quit* the labour, to *explain* vvhat and how manifold that *coaction* is.

61 Theſis.

Coaction what it is.

By *Coaction* here wee underſtand, not *that* whereby the *members* of man are *hurried* on impetuouſly to the *doing* of thoſe things, which by no meanes *willingly* they would doe, but ſuch a kinde of *Coaction* [to] which there doth *concurre* ſome *conſent* of will, indeed that *conſent* not *abſolute*, and perfect, neither yet ſuch as is *compelled*, for as much as to *aſſent*, and yet to be *compelled*, are repugnant.

62 Theſis.

This ſo comes to paſſe, when what wee *hate* in it ſelfe, our *wils* doe yet *embrace*, either for the *avoydance* of *ſomething*: which wee *more* hate; or for the *atchievement* of ſomething, the *love* of vvhich doth

doth more earneſtly *enflame* us, then did the *hatred* of that; which we yet *deſire*, for the *atchievement* of this.

63 Theſis.

This kinde of *Coaction* they *feel* who [illegible] ever are *reſtrained*, by the *covenant* of the [illegible] Nature, or of that which is *ſubſervient*, another in from their *outward* impieties; yet *ſo*, as the ungodly. *different* ſorts of men, after a *diverſe*, and a *different* manner; for verily *wicked men*, are only *ſcared* from evill, by the *feare* of puniſhment, *denounced* in the *Covenant* againſt them, whereas the *godly* are alſo *drawn* by the *love* of God *Covenanting* with them; notwithſtanding, *of themſelves* they are enclining unto *evill*: now that, a man may call a ſervile, this a ſonlike *filiall* action.

64 Theſis.

Whence that diverſity proceeds.

But the *diverſity* of this *Coaction* hath its *dependance* not ſo much upon the *Covenant* it ſelfe, either of Nature, or of that, that is *ſubſervient*, as it hath upon the conditions of the *perſons concerned* in the *Covenant*.

65 Theſis.

For the very *Covenant* it ſelfe, in this *corruption* of nature, *inforceth*, yet ſo, as it doth it by a *ſervil* coaction, in them who

who are *destitute* of faith; but by a *filiall*, in them who are *indued* with faith.

66 Thesis.

It now remaines, that we *compare* the *subservient* Covenant (vvhich is the *Old* Testament) with the *Covenant* of Grace.

67 Thesis.

The agreement of the Subservient Covenant, with the Covenant of Grace.

They agree *first* of all in *this*, That God is the *Authour* of them both. Secondly, that *both* of them are made vvith man considered as hee is a *sinner*. Thirdly, that *both* of them doe *reveale* sinne. Fourthly, that *both* of them doe *restraine* from *sinne*. Fifthly, that they *both* do lead to Christ. Sixthly, that *either* is a *badge* of the *Church* of God. Seventhly, that *both* of them were made through the *Mediatour*. Eightly, that in *both* of them *life* is promised.

68 Thesis.

The disagreement * τῶ σχέσει.

But they *differ*. First, in the *quality* * and condition of the Authour; for God in the *subservient* Covenant is considered as *reproving* sinne, and as one *approving* onely *Righteousnesse*: but here now hee is *otherwise* considered in the *Covenant* of Grace, as one *remitting* sinne, and *repairing* a new righteousnesse in man.

Secondly

Secondly, they differ in the *stipulation*, for this is the *stipulation* [or *condition*] of the *old* Covenant, [a] *Do this and live*; of the *New*, [b] *Believe, and thou shalt not come into judgment*. Thirdly, they differ in their *antiquity*; for the *subservient* Covenant was added [c] to the *Promises* of Grace, which *preceded*. Fourthly, they differ in the manner of *discovering* sinne, for the *subservient* Covenant doth not discover sinne *primarily* [d], but by experience of mans *weakness* in the keeping of that *Covenant*; but the *Covenant* of Grace doth it *primarily*; [e] for it doth teach * *expresly* that man is a sinner [f], and that his happinesse is placed in *remission* * διαφθορὰν. *of sinnes*. Fifthly, the *subservient* Covenant doth restraine from *sin* [g], but by *coaction* [h], the *Covenant* of Grace, by a *spontaneous* and *voluntary* inclination of the mindes of men. Sixthly, in that *either* doth lead unto Christ: the *Covenant* of Grace, doth this *directly*; the *subservient* Covenant, *indirectly*. Seventhly, whereas *both* are a *badge* of the Church: the *Old* Covenant is a *carnall* or outward badge onely of the *Jewish* Church; but the *Covenant* of Grace is a *spirituall* badge of the Church of the *Jews*, and also

[a] Gal. 3. 12.
[b] John 3. 18.
[c] Gal. 3. 17, 19.
[d] Rom 7.
[e] Rom. 3. 9. *et seq.* v. 23.
[f] Rom. 4. 6. *et seq.*
[g] Rom. 7. 22, 23, 24.
[h] Rom. 6.

so

ſo of the *Gentiles*. Eighthly, whereas *either Covenant* was made by a *Mediatour*; the Mediatour of the *Old* covenant is the *man Moſes*, but the *Mediatour* of the *New*, is not a * *weak man*, but Chriſt * *God man*. • Ninthly, [i] in the *old* Covenant the ſpirit of *bondage* is given; but in the *Covenant* [k] of Grace, the Spirit of *Adeption*. Tenthly, the *Old* Covenant was the *meane* unto, to the *end*; but the *Covenant* of Grace, the *end it ſelf*. Eleventhly, the *old* Covenant did *terrifie* the conſciences; the *New* doth *comfort* them. Twelfthly, the *object* of the *old* Covenant is man *dead in ſinne*; of the *New*, a conſcience *terrified* for ſinne. Thirteenthly, the *Old* Covenant did indeed declare the *manner* how to worſhip God in, but *performed* nothing: the *New* Covenant doth *performe both*. Fourteenthly, the *Old* Covenant is a * *hand-writing againſt us*, [l] but the *New* [m] is a * *burden caſt off*. Fifteenthly, [n] the *Old* Covenant is from *Mount Sinai trembling*; [o] the *New* from *Sion*, which is *heavenly*, *deleCtable*, *lovely*. Sixteenthly, the *Old* Covenant doth *ſhut out* the Gentiles: but the *New receives* them in. And laſt of all, by ſome this *difference* is further added; that whereas in *either* life

* ψιλὸς ἄνθρωπος.
* θεάνθρωπος.
i Gal. 4.
k Rom. 8.
* συγγραφὴ.
l Col. 2. 14
* ὀφειλόχθετα. *Onus execuſſum.*
m Mat. 11. 28.
n Heb. 12. 18. to the 24.
o Pſal. 2. 6.

life is promiſed, in that it ſeemes that life is onely promiſed to be lived in *the Land of Canaan*; but in this is promiſed a life to be lived in *Heaven*,

69 *Theſis.*

Furthermore, the *Old* Covenant was [a *meane*] unto Chriſt; conſidered either as it did *redargue* and *reprove* men of ſinne; or as it did *reſtraine* men from ſinne, or as being a *Type*; and a *ſimilitude* of the *New* Covenant; the *two former* have beene *explained* already, the *latter* yet *remaines*. The Old Covenant is a meane to the New.

70 *Theſis.*

There are two parts of the *Old* Covenant, the Law *Morall*, and *Ceremoniall*, to which alſo may be added their *Polity*: [namely, the *Judiciall* Law] theſe, if conſidered in themſelves, did *redargue* and *reprove* man of ſinne: and indeed the *Morall* Law, as through the *weakneſs of the fleſh* it is *impoſſible*; ſo it declares a man not to be *ſpirituall*, and it doth *reſtraine* him from *outward* impieties, through the *intervening* of the *ſpirit of bondage* [p]; but now the *Ceremonies* did ſet forth mans *impurity* contracted by ſinne. But, and if we *conſider* them as *Types*, ſo the Morall Law was the *Copy* of The uſe of the Law, Motall- and Ceremoniall.
p Heb. 10. 3.

of our holineſſe: the Sacrifices ſome of them, did ſet forth the death of Chriſt as *expiatory*; the reſt of them did figure out
q Rom.12.5. q the *reaſonable ſacrifice of our body and mind*, in reſpect whereof, r wee are cal-
r Rev.1.6, & 5.10. & 20.6. led *Prieſts*: and thoſe *other cleanſings* did note out unto us the reall *ſanctification* of our *ſouls* in the *blood* and *Spirit of Chriſt*,

71 *Theſis.*

Here two things will be *demanded*: Firſt, how *Moſes* could be ſaid to be a *Mediatour* of that *Covenant*, ſeeing hee himſelfe was one included in the *party on the one ſide covenanting*. Secondly, why the *Sacrifices*, [*Sacraments*] and *Ceremonies* of the *Old* Covenant, are called
s Heb.9.10. *carnall* s, the *Sacraments* of the *New* Covenant not ſo; whereas Chriſt, or the *benefits* of Chriſt were repreſented as well in *thoſe*, [of the *Old* Covenant] as in *theſe* they are.

72 *Theſis.*

How *Moſes* could be a Mediatour. To the firſt, I anſwer. It is not abſurd, that both one and the ſame, under a *divers* conſideration, may be *both* a *Mediatour*, and may yet be one *included in party of the one ſide, Covenanting*. For in the *New* Covenant, Chriſt, though he be

be a *Mediatour*; yet as God, hee likewiſe is the *other party covenanting*; ſo in the *Old* Covenant, *Moſes*, ſeeing hee was an *Iſraelite*, and a *part* of that *people* with whom God did enter into *covenant*, after hee had taken upon him the *Office* of *Mediatour*, appointed him by God; hee is no longer now *ſimply* to be conſidered as an *Iſraelite*, but as a *Mediatour*; making *interceſſion* betweene God and the *people* of *Iſrael*; and *this* wee conceive was done, that ſo he might appeare to be a clearer and more manifeſt *Type* of Chriſt.

73 *Theſis.*

But from hence a greater and more *weighty difficulty* ſeemeth to ariſe; for ſeeing God is *infinite*, it may not abſurdly be demanded. *In what reſpect could Moſes be a Mediatour between God and man, ſeeing he himſelf was but a man?* To this wee anſwer: that *Mediation* is twofold. The *one*, by the benefit whereof men are truly and effectually *united* unto God; and this *Mediation* wee confeſſe, belongeth to no *other* then to a *perſon* indued with *infinite* vertue and power; and ſo that the *New* Covenant, could admit of no other *Mediatour* then of *one*, who

who must be God, we constantly affirme; but then wee say, againe, there is *another Mediation*, whereof *this* onely is the use; to shew what the *way* and *manner* is, how God is to be *worshipped* in, and not to *inspire* into men a *strength* and *power* to *perform* it; nor to *reconcile* men unto God; but onely it propounds *those things* whereby it easily appeares what need they have of *reconciliation*: This is the *Mediation* of the *Old* Covenant: wherefore we say not that the *Mediator* of it ought to have beene of *infinite* power, seeing those things are not of a power *infinite*, but *finite*, and such, as may belong unto a *creature*.

74 *Thesis.*

Why the Sacraments of the Ancients are called Carnall.

To the second, we Answer: That the *Sacrifices* and *Sacraments* of the *Old* Testament are deservedly called *carnall*, &c. Those of the *New* Covenant not so; because, notwithstanding *these* as well as *those*, as respecting the matter, may both be called *carnall*, and *spirituall*, both in respect of the *signification*; yet here falls in a two-fold *difference* whereby they are *distinguished* each from other.

75 *Thesis.*

A two fold disagreement between the Sacraments of the Ancients and ours.

The first difference is this, for that the *Sacrifices*, *Sacraments*, and *Ceremonies* of the Ancients had their *carnall* use, over and besides the *spirituall* signification. But the *Sacraments* of the *New* Covenant have, by Gods appointment, no *carnall* use at all, now, but meerly *spirituall*.

76 *Thesis.*

1 Nevertheless wee deny not, but even the *Sacraments* of the *New* Covenant, by the *institution* and *custome* of man, may have a *carnall* use, but not any such prescribed them by any Word of God.

77 *Thesis.*

2 The second *difference* is placed in *this*: That the *Sacraments*, *Sacrifices*, and *Ceremonies* of the *Old* Testament did set forth Christ, and the *Benefits* by Christ; not *primarily*, but *secondarily*, and that too but *darkely*; but the *Sacraments* of the *New* Covenant do shew forth Christ *primarily*, and that *clearly*.

78 *Thesis.*

So *Circumcision*, *primarily*, did separate betweene the *seeds* of *Abraham* and the *rest* of the *Nations*; it did *seale* unto them

them the *earthly* promise : *secondarily*, i
did signifie our *sanctification*. In lik
manner the *Passover*, *primarily*, the *pa*
sing over of the destroying Angel : *secon*
darily, Christ : so also the *sacrifices*, an
the *cleansings*, they represented, *primari*
ly, a certaine *carnall holinesse* : *secondarily*
they figured out *Christ*, and the *benefit*
of the *New* Covenant.

79 *Thesis.*

The definition. And now I conceive *lastly*, it will no
be amisse in the place of a *conclusion*, t
subjoyne *here*, the *Definitions*, of tho
three *Covenants*, concerning which we
have raised this *dispute*.

80 *Thesis.*

Of the Covenant of Nature, The *Covenant* of Nature is that
whereby God, by right of Creation, dot
require a *perfect* obedience of all man
kinde, and promises a most *blessed life* t
as many as doe give it him, to be lived i
Paradise : but against those that den
him this *perfect obedience*, he doth *denoun*
eternall death ; and that for this *end*, tha
it may appeare to all, how greatly hee
in *love* with *vertue*, and how infinitely he
hateth *vice*.

81 *Thesis.*

The *Old* Covenant is that, whereb
God

who own them, every one is *shie* to re-
ceive them, and as ready to *reject* them ;
But when once the *wayes* of God come
to be *thriving*, enriching and ennobling
wayes, and that *religion* comes to be of
common reception, and reputation, then
every one is ready to *give* entertainment
to it ; It is *something* for a man to *owne*
the Arke when none will *own* it; indeed
many will *own* a prospering truth, a
blessing Arke ; but hee is an *Obed-Edom*
indeed, that will own a persecuted, a tos-
sed, banished Arke,

My Lord, you are this *Obed-Edom*,
who have *owned* the Arke, when *few*
would owne it, that have *esteemed* it a
blessing, when others have *apprehended* it a
curse, that have *looked* upon it as your
greatest honour, when others have *eyed* it
as their disgrace, that have *sided* with re-
ligion not when you might *live* on it, but
when it was to *live* on you, and upon the
best of your *interests* and enjoyments.
None that *knows* your Honour, but *knows*
this, that in the *worst* of times, when Re-
ligion was under most contempt, and it
seemed crime enough to be godly, when
your Honour was not onely a *carefull*

practiſer, but a *zealous promoter* of the wayes of God, a *faithfull* contender for *purity* of doctrine and worſhip, a *ſhelter* to the Godly, a *refuge* to the oppreſſed, a *fence* to religion, and counted *godlineſſe* great *gaine*, when there was (if we looke downward) no *gaine* to be made of godlineſſe. And for the *publique* they are ſtrangers in our Iſrael, that doe not know your *conſtant* and unwearied labours and *layings* out for it: And before ever the *publique* was *thought* upon in *publique*, even as one, *reſolved* to run that hazzard either to *live in* the publique, or to *dye for* the publique. And how God hath *carryed* on your ſpirit, and made you *ſerviceable* to theſe times of common calamity, not *Epiſtles*, but *Chronicles*, without ſuſpition of *partiality* ſhall report to *future* generations, when all *clouds* of miſtake ſhall vaniſh, and nothing but *impartiall* truth ſhall be revealed.

To you my honoured Lord, as to one who hath been ſo *zealous* an *Aſſertor* of *liberties*, this ſmall *Treatiſe* of *Chriſtian Liberty* flyes for protection, not that it *feares* injury, if innocency may ſecure it, but *deſires* Patronage of them who are worthy

worthy: It contains *chiefly* ſome friendly *debates* of ſome opinions, which have been *maintained* againſt the Law, wherein I have ſo *endeavoured* to hold up the Law, as not to *intrench* upon the liberties of Grace, and ſo to *eſtabliſh* Grace, as not to *make void* the Law, nor to *diſcharge* beleevers of any dutie they *owe* to God or man. And this *diſcourſe* though weak, yet ſuch as it is, I make bold to *preſent* to your *Honour* with your *vertuous* and noble Lady, and ſhould onely *convey* it into your boſomes by prayer, did not my *native Countrey* and place to which your *Honour* is related, *ingage* me to adde a few words. A place it is which above *many* others God hath *honoured*, both in *ſtrengthening* them to doe their duty, and *preſerving* them in it, making them not onelya *Rock* againſt their enemies, but a *refuge* for their friends, the *relievers* of many places in danger, and the *recoverers* of many loſt; It is my earneſt *requeſt* to your Honour as bearing relation to them, that *while* they are in *conflict*, they may be *eyed* and relieved; And when it ſhall pleaſe God the *ſtorme* is over, your Honour would *looke* upon that place, in helping *Manchester*

ing to adde to the *honour* of your name upon it, ſome further *name* of honour to it; And the God of all *grace* and mercy be ſtill a *tower* of protection to them, and a *ſtarre* of direction to you, that you may *know* how to *walke* in wiſdome under all the *changes* of his providence to you, and make your *Honour* yet further *inſtrumentall*, to advance his cauſe, and *promote* his glory, and when you have *ſerved* him in your *generation* here, take you to his *glory* hereafter; which is the *earneſt* and hearty prayer of him,

Whoſe all is but to ſerve

you in Chriſt,

SAMVEL BOLTON.

God doth require from the *people of Iſrael*, *obedience* of the *Morall*, *Ceremoniall* and *Judiciall* Law; and to as many as doe *give* it him, he promiſes *all ſorts of bleſſings* in the *poſſeſſion* of the *land* of *Canaan*; on the contrary, to as many as *deny* it him, he *denounces*, moſt ſeverely, curſes and death; and that for this *end*, that he might bring them to the *Meſſias which was for to come.*

82 *Theſis.*

The *Covenant* of Grace is that whereby God, upon the *Condition* propounded of *faith in Chriſt*, promiſes *remiſſion of ſinnes in his blood*, and a *Heavenly life*; and that for this *end*, *that he might ſhew forth the riches of his Mercy.* And thus much concerning the *Covenans.*

Glory be to thee, O Lord Jeſus.

FINIS.